

Examples
drawen out of ho-

ly Scripture, with their
Applications fol-
~~lowing.~~

And therewithall a briefe
Conference betweene the Pope
and his Secretarie, vvhicrein is
opened his great blasphemous pride, the vvhich
by him is maintained

~~vnto this day.~~

~~By me I.M.~~

Examine all things (in these
Examples) & hold that whch
is good. 1. Thess. 5. 21.

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To the right Wor- shipfull Master Hum-

frey Michel Esquire , his bound
& dayly Oratour, I.Marbecke
*wishest the increase of faith, with
all godly knowldege in
Jesus Christ.*



Hereas(Right worshipful) it may of some (peraduenture) be thought a great presumption in me , to deale in such kinde of studie as doth not belong vnto my vocation : yet considering how that it hath pleased the Lord (by restraint of hearing) to make me vnable to doe mine office in the one, and to giue me some little sparke of knowledge in the other, therein to exercise my minde : I thinke it much better to serue him

A.ij. there-

The Epistle Dedicatory.

therwith (according to the measure of his gift bestowed on me) then for to spend away time in idlenesse, wherof no good can arise. For if I should not lay out the Lords money, that so it might rather increase then diminish, it might bee saide (not without good cause) I were an idle & loytering seruant. Therefore indeuouring my selfe to auoyd the reproach of a slothfull loyterer, I trust no good man will couet me blame worthy, so long as my meaning is to do all that in me doth lye, to the praise & glory of God, profit to my christen brethren, & increase of knowledge vnto my selfe. For what greater benefit can fal vnto man, then God so to open his heart to the loue of his blessed & most holy worde, as no earthly thing may so much delight him as in the reading & studie therof daye & night, with an earnest minde to frame his life therevnto. O Lorde saith the Prophet Dauid, I loue thy commandements aboue either gold or precious stone: yea, they are vnto me more sweeter then the honnie or the honnic

The Epistle Dedicatore.

honniescombe. Heere is a worthie & notable example left of the Prophet for all estates, of what calling soever they are, to imitate & follow. But two sorts of people there be, that do least regard & be most vnmindfull of this good exāple of holy king Dauid. The first is the carnall Gospeller, in that he delighteth much more in the vaine & delectable plesures of this vnstable & brittle world, then he doth in the tast or sweetnesse of Gods holy word. The other is the wilfull & stubborn Papist, which hath more fancie to the darke traditions of Poperie, then in the imbracing the Gospele of Iesus Christ, although the one be the food of the soule, & the other a noysome infection, both vnto soule & bodye. The sincere truth (God be praised) of Christs holy doctrine, is daily taught & preached vnto them both: But as the Citizens of Anathet in no wise did loue to heare their faults reprooved of the Prophet Jeremy: so neither can the carnall gospellers nor yet the stiffe-necked Papists abide the voyce of the

A.ij. godly

The Epistle Dedicatore.

godly Preachers, when as they crye out against their euill trade to amendment of life, the Gospell professor to liue Gospell like, & the Papists to cast off the yoake of Antichrist, and turne vnto Christ.

In this lyttle Volume (Right worshipfull) I haue collected a few examples out of the sacred & holy Bible: And somewhat haue touched also the Luciferous pride of that monstrous Dragon of Rome, & dealt as fauourably with him (as the little beast called Saura, doth with the man that he findeth sleeping, tickleth him all about the mouth) to awake him out of his deadly errours, wherein he hath snored so long. And now haue thus imployed my diligence in this little Treatise, & beeing desirous to shewe some token of my faithfull heart toward you, I am bold to dedicate the same to your Worship, as nothing in doubt of your gentle & good acceptation thereof. Beseeching the Lord, that hath so grounded the loue of his holy word in your heart, it may so indure

The Epistle Dedicatore.

dure to the ende, and preserue both
you & my good Mistresse your wife
with all your children, long to re-
maine heere in health of bo-
die, and in fine to inherit the
joyes of eternall lyfe,
through the merits of
Iesus Christ.

Amen.



1. **Debet** obligari
deo, et servare Ius, quod auctoritate
divina est. **M**odo vero non
est obligatio in eo quod non
est de voluntate nisi credat uniuersitatem
ad suorum omnium iuris. **A**utem
est de voluntate deo per se
in actione de qua
Capitulo.

EXAMPLES

of Abstinence.

The abstinence of these four godly
men following.

ELIAS.



THE abstinence of the 3. Re.17.6
Prophet Elias was
not in the forbearing
of this meate or that,
for we doe reade that
all the while he laye
hid beside the brooke Cherith, he was
fed of the Kauens with bread & flesh.

JOHN BAPTIST.

The abstinence of John Baptist Math.3.4
was not in abstaining from flesh, for
the Scripture saith, that his meat was
the flesh of Locusts.

TOBIE.

Tobie when he taught his son, spake Toby.4.6
nothing of eating of meates, but gaue
him a straight commandement, that he
W. should

Examples with
should loue and feare his Lorde God,
and refraine from all sinfull living.

PAVLE.

1.The,4.3 Paule in like manner exhorted the Thessalonians, not from eating of this or that, but onely to flee fornication, & all other sinnes.

The Application.

These examples condemne the Popish forbidding of meates, which God hath created and sanctified to be received and eaten (immoderately in faith) with thanksgiving. Many will abstain from this meate and that, of the Friday, and on the Popes vnholy Vigils, but not from the bedde of an harlot. Which kind of forbearing may well please the diuell's good grace, but God it cannot please.

ooke more in Fassing.

Examples of Abuses.

HEZEKIA.

**Abuses of the Church reformed
by this Prince.**

The

He good king Hezekia bearing the
Scepter of Iuda after the death of
Ahaz his Father, and finding the peo-
ple reversed from God, & altogether gi-
uen to worshipping of Idols, Images,
& other abominations: it greeued his
heart to see Gods true religion so sore
decayed in his land. Wherefore he then
(like a zealous and godly Prince) pur-
ged the same from all such filthy and
wicked abuses, not suffering so much
as the Brasen serpent to stand, though
Moses by Gods cominaundement had
set it vp. But (being poluted) brake it al
into shauers. And now for this his
zealous and godly act, in reducing the
people vnto the true seruing and wor-
shipping of God, God gaue him victo-
rye of the Assyrians, and also suffered
him to live out his dayes in peace and
truth, according vnto his owne de-
sire.

The Application.

It plainly appeareth by this exa-
mple of Hezekia, that it apperteineth
vnto all godly and Christian Princes,
to reforme the abuses in the Church

W.it. of

Examples with

of God, and not vnto the spirituall and most holy fathers as they will bee called . For they nor none of theyr spitefull rulers , (spirituall rulers I shoule haue said,) did euer yet goe about to reforme those greate abuses which they themselues haue brought into the Church , and stablished as a right Gods seruice, but doe thinke all true religion to bee vtterlye defaced, when as their Idolatrie , superstition and vaine traditions bee remoued out of the same . As we see what a stirre they doe make, when any godly prince or governour goeth about to doe the lyke that this king did.

IOSAPHAT.

The Abuses reformed by this godly Prince.

2. Par. 17.

As soone as Iosaphat (the sonne of Asa) was established in the Kingdome of Iuda , and sawne the people wholye addicted to Idolatrie, and all superstitious vanytys , having small regarde (or none at all) to the lawes

of

of God : Hre then (to reforme the same,) sent out his learned Commissioners abroade into all the partes of his Realme with the booke of the Lawe, to instruct the people therin . wh then did execute they commission with sa greate spedde and diligence, that they suppressed all wicked abuses, and brought the feare and true knowledge of G became an exceeding riche Prince.

The Application.

What wonderment and crieng out the Papists haue made against those godlye Princes that haue layed abroade Gs hollye Booke, in commonion to the vulgar people , and sent out Preachers throughout they Realmes , to see it purelye
B.iii. taught

Examples with

taught vnto them, and to pluck downe
Altars, Images, and other such lyke
abuses; we haue in our dayes seen
the eperience thereof. It may be sup-
posed , that eyther they never read
this apparaunt example of Iosaphat ,
or else (which seemeth rather to bee
true) they willingly suppress the same,
to keepe the people in ignorant blind-
nesse . For as by Gods authoritie
then this good and godlye king refor-
med all such abuses as were brought
in and permitted to the Jewishe
Priestes, euern so all Christian Prin-
ces nowe , maye assure themselues
of the lyke authoritie , to waerde and
extirpe all wicked plantes of Pope-
rye out of the Church of Christ ,
which haue beene planted therein by
the Pope and his Antichristian sect.
And in so doing to be defended and shil-
ded as Iosaphat was.

IOSIA.

Abuses reformed by this
good Prince.

Wthen

When as the Booke of the Lawe, 4. Reg. 23
(which either by negligent Priestes
had bee lost , or else by Idolatrous
Princes abolished) was found by Hel-
kia the Priest in a secrete corner of
the Temple , what time as Iosia be-
gan to repaire the same; it was brought
to the king and read . Who then(ha-
ving heard the contents thereof) la-
mented sore , that in his forefathers
dayes, that holy booke had bene so lit-
tle regarded . And fearing now Gods
sore indignation to fall on him and his
people, he sent Helkia, with other god-
lye men , to enquire concerning the
booke . And having aunswere from
Hulda the holy Prophetesse, that God
was sore displeased with the people ,
for that they were tourned from him
vnto other vaine Gods, he assembled
them together, commaunding the booke
to be read before them . And when
they had all consented to imbrace the
same , he then lyke (a zealous and
courageous Prince) went aboute
the purging of G D D S holye
Temple, and all other places , with-

Hulda
Proph-
ette.

Examples with

in his Realme, vntill hee had left no manner of Heathenish Idolatrie or abhominations vndestroyed in all his whole land and dominions.

The Application.

As this godly Prince Iosia lamented in his time for that the people had so long beeне defrauded of the booke of Gods holy word and his lawe : Even so it is now the duetie of all Christian Princes to lament the long hidinge and keeping away from the people the holy & sacred Bible. For as the want of the one was the onely cause of the Jewes forgetting God, and imitating the heathen : Even so the lacke of the other hath bene the onely cause of the Christians forgetting Christ, and following Antichrist . And as Iosia did cleanse & purge his land from al superstitious rites of the Heathen , even so ought all christian gouernours not to leaue one monument of Poperie in all their dominions, & to pluck them vp by the rotes, and to bring Gods booke into light, which the Pope hath so long hid vnder his rustie bushell.

1045.

their Applications.

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10 A.S.

Abuses reformed at the first by
this King.

King Joas (the youngest sonne of Ahaziah) being preserved by Ichoida the high Priest, from the bloody hands of Athalia his Grandmother, and in the scauenth yeare of his age proclai-
med King, was now so trayned vp in
vertue and godlinesse vnder Ichoida
his Protector and Gouvernour, that hee
became a vertuous Prince, reforming
many abuses in his Kingdome of Iuda,
& sought the Lord in all his wayes
so long as Ichoida liued and was his
Counsailler. But when that good and
godly Bishop was dead, he the through
wicked Idolaters and flattering Par-
asites that were about him forsooke
the Lord. And so in maintaining the
abuses which he had before destroyed,
ended his life.

4. Re. 11.13

The Application.

Here may we learne in this exam-
ple of Joas two notable lessons. The
one , that it is not enough for a man

B.v. onely

Examples with

anely to beginne well, but still to continue in wel doing all the dayes of his life. The other, of what force good and euill counsell is : The good is alwaies a perfect directour to GOD and all godlynesse : The euill, a verye plaine path-way to the Diuell and all wickednesse. Happie therfore are these, yea, thrice happie, that can haue the grace euermores to giue eare to the best, and refuse the worst.

Examples of

Aldulterie!

PHARAO.

Of his pretended lust with
Abrahams wife.

When as it was tolde to Pharao
King of Aegypt, what a beautiful
woman Abraham had brought with
him into his land, hee was so desirous
to see her, that hee caused the woman
to be brought vnto him, and for her
beautie

beautie and manners, interteined her gently, thinking verilye to haue coupled himselfe with her in mariage. But God not content that he shoulde detaine another mannes wife, plaged both him and his house for the same, preseruing Sara Abrahams wife, that Pharao had no power to touch her, but to restore her vnto her husband, without any spot of dishonestie done vnto her.

The Application.

It doth appeare by this example that Pharaos offence was ignorantly done, concerning his desire to the woman, for that the woman confess vnto him to be the sister of Abraham, & not his wife, and yet God would not suffer his ignorance to be vnpunished. Howe if God did punish adulterye done of ignorance, without anye acte committed, howe soere will hee punish the offence of those that dayly and willingly accustome themselves in the filthye vse therof, without remorse of conscience, or yet any feare at al in their hearts,

Examples with

hearts surely without repentance, and
leaving the same, the hearie sentence of
Cor. 9.6 **S.** Paule must needes fall vpon them,
whereas he saith, Adulterers & whore-
mongers shall haue no parte with
Christ in the Kingdome of heauen.

LEVITES WIFE.

How she was plagued for hir
Whoredome.

Iudic. 19. When as the honest olde man of
Gibea, had received the Levite , his
wife and family home to his house(as
they were going to Bethleem Iuda) &
were all merrie at supper togethers,
the vngacious Citizens came to his
dore, thrusting at the same, to haue the
two men his guests to play the Sodo-
mites with them. And when the Le-
uite perceived how hardie it was for
him and his Hosse to resist such a wic-
ked company, he then (of two euills to
eschew the worst) thrust out his wife
among them, who then lyke shameles
villaines and filthy Sodomites, so much
abused the woman that night, that in þ
morning she was founde lieng before
the

their Applications.

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the doze (hir hands on the thresholde)
and starke dead.

The Application.

This example doth plainly set out
the filthie corruption and nature of all
mankinde, & what we are of our selues
without the great grace of God & his
holy spirit, which being taken from vs
and we given ouer to our selues (as
these men were) can then doe nothing
els but worke with all greedinesse our
shameful lusts and desires without all
feare of God, regarde of honestie , or
shame of the world, as these men did.

Rom. 1.24

DAVID.

Of Davids Adulterie with Bethsaba.

David (on a time) sent forth his
Captaine Ioab with an Armie of men ^{2. Reg. 11}
to besiege þ Citie of Rabba. And while
the King himselfe abode in Ierusalem
to take his ease and rest, he fell in loue
with Bethsaba, wife to Urias, an vn-
der Captaine in his wars, and so com-
mitted Adulterie with hir : which be-
ing done, and knowing soone after the
woman

20 Examples with

woman to be with childe , he then to hide his offence from the worlde, and to saue the woman from the rigour of the lawe procured the death of her husband, and tooke the woman to wife. But God of his mercie not willing to haue his elect (now drowned in sinne) to perish, sent vnto him his Prophet Nathan with such an apt similitude , as made him so to repent that he never offended God any more that way.

The Application.

In this example thre speciall notes are to bee borne in memorie . First, that men most commonlye when they doe giue themselues to no godlye exercise either of minde or bodie, but al togetheres to rest in idlenesse, then hath Satan the chiefeſt ſwinge and apteſt time to tempt by ſinne and wickedneſſe, and to haue his purpose , as he had of this King, nowe beeing idle and at rest .

Deconde , that men the beſt and moſt perfect on earth , is not able to ſtande in vertue , but ſhall fall headlong into all vicious living, except the al-

almightie G D upholde him continually with his grace and holy spirit.

Third, that after the Lorde hadde admonished Dauid of his heinous fault by his Prophet Nathan , hee so repented, that he never committed the lyke anye more . A god lesson for all these that doe feele themselues guiltie in the vice of adulterye , not to lye swallowing still in that filthye and stinking puddle, but hauing dayly Gods admonition by Nathan, his holy word truly preached, so to rise and repent with Dauid, that they never fall into it againe.

TWYI JUDGES.

Of their adulterous lusts toward Susanna.

There were in Babylon two tycked Judges that resorted much to the house of Joachim , to minister iustice in matters concerning the Law, where as it fortuned them at the last to bee so farre ouercome with the beautye
of

Examples with
of Susanna the chaste wife of Joachim,
y they never cessed hunting after their
pray, vntill by great craft and subtilitie,
they had got hir within their dangers.
But when they could not swallow vp
that morsell which they so greedely ga-
ped for, they then (voyde of all Justice,
honestie , and truth) gaue witnessse a-
gainst hir, how she had played the har-
lot with a certaine young man . But
God for this their abhominable facte,
raised vp (in the womans defence) the
young child Daniel,by whose meruai-
lous wisedome (God working in him)
the Judges were both found guiltie &
worthe of death, for their outragious
wickednesse done to that guytles per-
son.

The Application.

The office of Judges as Scripture
defineth, is, to minister Justice to one
and other without respect of persons, &
yet we see by this example, that when
they lyst to be wicked , they may (for
displeasure, rewarde, or fauour) con-
demne the innocent , and let goe the
thefe, and all for lacke of a Daniel, to
revoke

their Applications.

,

revoke their cursed sentence.

H E R O D E .

**O f his Adulterie with his bro-
thers wife .**

When Herode had taken (by force
as some doe write) his brother Philips Mark. 14.
wife, and maried hir, he was so doated
vpon the woman, that (being vnyde of
grace) he neither feared the breache of
Moses lawe, neither yet (to the great
offence of all godly men) his open kee-
ping of hir, but lead his lyfe continual-
ly in that most horriblie incest : & wal-
lowing now in his unsatiable lusts, it
moued the holy man John the Baptyst
to tell the King to his face, that it was
not lawfull for him to keepe his bro-
thers wife. Wherefore the King being
sore displeased with John, cast him in
prison, and shortly after caused his head
to be smitten off.

T h e Application.

In this example are shree notable
things to be marked. First, that it is
against the corrupt nature of man, to
be reprooved of his naughtie and euill

C.

life,

Examples with

life. Second, that truth is many times
shent and punished as an euill doer.
Thirde, it is the Ministers dueties to
reproue all vice and sinne without re-
spect of persons as Iohn Baptist did.

¶ Examples of Couetousnesse.

B A L A A M.

Of his Couetousnesse.

This false Prophet Balaam (being
desirous of worldly honour) was
very well content at the King of Mo-
abs request, to haue gone and cursed
the Israelites, which had inuaded his
lande, if God had not giuen him a con-
trary charge. And being sent for again,
and having ans were to gse, and to say
no more but whatsoever he willed him
to saye, he went with the messengers,
fully determined (for lucre sake) to haue
cursed the whole Hoast of Israel. But
when he perceiued that God woulde
put no curse in his mouth, to laye on
those people whom he had blessed, he
retourned home with an heauie heart,

for that he had lost the Kings fauour,
his labour and trauayle , and also
promotion , which hee so greedely
sought.

The Application.

In this example we see , how soone
the desire of honour and dignitie tour-
neth the Ministers of Gods holy word
to serue y^e affections of men. As it hath
bene seene in our dayes how many for
the pleasure of one godly Prince, hath
preached Christ and his holy worde.
And the same againe to pleasure ano-
ther: and so keepe his promotion,
hath cast off poore Christ , and sette
out the Romish Antichrist , with all
his trashe of Poperye . But God
forbidde there shoulde bee now anys
such Camelyons , admitted into the
holye Ministerie, as can and will (for
promotions sake) chaunge their colours
at euery turne.

ACAN.

The Conetousnesse of this

man

is exceeding great

indeed

C.ij.

The

Examples with

Iosu.6.5. The cursed Citie of Jericho, being
7. delivered into the hands of Iosua, hee
was commanded by Gods own mouth
to see it utterly destroyed man, woman
and childe, with whatsoeuer remained
therein besides. And further charged,
that whosoever did reserue any part or
portion thereof to their owne vse &
commoditie, should suffer death. This
being known to the people, by procla-
mation set forth by Iosua, it was obey-
ed & obserued of euery man, save onely
of Acan the son of Charmy, who at the
sight of certaine Jewells he saw in the
Citie, was striken so farre with the
Darte of Couetousnesse, that hee tooke
and conveyed them into his Tent, and
there (in a priuie corner) buried them
vnder the grounde. But God (whose
eyes beholdeth all the secret doings of
men) was now so sore displeased with
Acans fact, that he made the Host of Is-
rael to fall before their enimies vntill
his cursed deed was knowne, & he put
to death for the same.

The Application.

As this Jewish Acan offended in
taking

taking and hiding of things excommunicated, and prohibited of God and his holy Minister Iosua to be reserued and kept : no lesse doth our Popish Acans offend, that doe keepe in secret their lieng Massalls, blinde Portasses, Altar clothes, with all their massing and making stiffe of Popery, accursed of God and his holy word, and straightly commaunded by our Christen Iosua to be reserued of none . It is to be wished there were no moe Acans among all the Papists but one , as there was no moe among the Jewes. But it is to be feared there be too many that keepe all this geere in store, to serue their Lord God the Pope, when time shall require.

A C H A B .

The couetousnesse of this vn-godly Prince.

When God had made Achab Gō, 4. Reg. 21
uernour of the rich Kingdome of Isra-
el, and giuen him great victories ouer
his enimies, wherby he had abundance
of all things , lacking nothing þ was

Examples with

for a King to haue, yet all this rould
not satisfie his greedie desire, but needs
he must haue poore Naboths Vineyard
from him. Which when he could not
obtaine neither with money nor faire
intracie, his wicked wife perceiving
then the earnest desire that the King
hir husband had to enioye the ground,
procured the poore mans death. And so
the King being well content with this
hir unlawful and vngodly meanes (the
worst that could be devised) tooke pos-
session thereof.

The Application.

In this example is verefied þ words
of Salomon, whereas he saith : A co-
uetous man is never content. He doth
not consider what is lawfull and iust,
but what is mest for his own commo-
ditie and profite, neither yet passeth by
what unlawfull meanes he may attain
to the thing desired. In offering Na-
both money for his Vineyard, it was
both honest and right : but for to suffer
his wife to work the poore mans death
to come to his purpose, was too vile ab-
horinable wickednesse. I wold to God

(ii)

(if it might be had with wishing) ther
were no such greedie Cormorants yet
abroad that fraudulently did ioyne their
neighbours grounde and inheritaunce
vnto their owne, and yet not so cour-
teous and gentle as Achab was to of-
fer him mony or any thing els for the
same.

SONNES OF SAMUEL.

Of their couetous dealing in
their office.

When Iocel & Abia the two sonnes
of Samuel were made Judges and Go- ^{1. Reg. 8.}
uerhours ouer Israel, it was then
thought that they (being Impes of so
godly a man) woulde proue right Ju-
dices and earnest maintainers of all
godlines & truth. But as we see many
times in the gouernment of the world
the worse to succeed v̄ better, so it pro-
ued by these two, who digressed so far
from the godly wayes and steppes of
their Father, that they (in executing
theyr Office) seemed rather to be the
sonnes of Belial, then the sonnes of
Samuel.

Examples with

For unsatiable Covetousnes bare such a stroke in their doings, that with their taking of bribes and rewards, all Justice, equitie, truth and god order was so peruerterd, that now the people (abhorring their outragious covetousnes) cried upon Samuel to haue a King to raigne ouer them as other Nations had, for his two sonnes were vngodly and wicked men, and therefore unwarthie to governe the people of God.

The Application.

I would to our Lord, that Judges and whosoever be in Office vnder the higher powers, would or could abstain from the foule corruption of these two men , and lyue so uprightly in theyr vocations, that they might iustlye sape with Samuel : Whose Dre or Alle haue I taken from him ? Whome haue I burte or wronged ? Of whose hande haue I receiued bribe to blynde mine eyes from the truthe? Tell me & I wil restore it again. But wher shal we finde one such y now may worthely & w a safe cōscience, receiuer this answer that y people made unto him againe :



O good Samuel, thou hast done vs no manner of wrong, nor hurt vs at any time, neither yet hast thou taken ought of any mans hand . Now happye and blessed might that Realme be called, that were well stored of such good iudges and officers. But alas it is to bee feared , that and if good triall were made, there wold be found mo bribing loels, then vpright Samuels.

GEHEZIE.

The couetousnesse of
this man.

There was a noble man in the land 4. Re. 5.22
of Siria named Naaman, so sore infested with the plague of leprosie, that by no art of phisicke or surgerie he could be healed thereof. And (at the last) being sent to Elizcus the Prophet, he was by and by restored to perfect health, for the which the noble man did offer him great rewards . But he (not minding to sell the gift of God) refused them al, and by no intreatie would receive one mite at his hand, but sent him alwaye in peace. Now had the Prophet a ser-

C. v. uant

Examples with

naunt waiting vpon him called Gehazi, who hauing seene his maisters refusall of the Princes great liberalitie, gat hym after the noble man, & (in his masters name) procured of hym a great summe of money , with other things, whiche he brought home and priuelye hid in a secret corner . But God (not willing to suffer his couetous act so to escape unpunished) revealed all his subtle dealings vnto Elizeus his Maister. Who then pronounced the sentence of God vppon him , which was, that Naamans leprosie shoulde cleave vnto him and to his seede for euer.

The Application.

By this it doth become neither seruant nor maister (professing y^e truth) to haue their mindes infected with the detestable vice of couetousnesse, but so to haue it in hatred, that Gods holye word (through the vse of so wicked a thing) sustein no slander therby, as it did by this most fraudulent act of Gehazi committed behinde his Masters backe.

JASON AND MENELAUS.

Of their covetous defrauding
one another.

The good and godly Bishop Onias ^{2. Mac. 4} had a brother named Jason, a man no lesse wicked, then the other was godly, and so desirous of worldly honour, that he with great summes of money, procured of the king Antiochus, his brothers office out of his hands, with a license to set vp a schole of defence, for all that would to learne the vse of weapons, which (be ye sure) was a priestlye act. Well, this holy Prelate now hauing got the superioritie, began to spoile the Jewes of their whole religion, and to draw the people to the custome of the Heathen. Insomuch that every man (both Priest & other) delighted so greatly therein, that God was forgotten, his worde despised, and no godly exercise vsed, but wrastling, leping, dauncing, casting of the stone, & such like heathenish pastimes. But as it is many times the practise of God, to punish one wicked by another, so here One wicked punished by another.

he

Examples with

he raised vp one Menelaus , a man
whome Iason fauoured and trusted a-
bove all other: Insomuch that hee put
him in trust with the money he ought
for his Priests office , and sent it by
him to Antiochus the king. Who then
lyke a covetous craftie dissembler,
wrought all for himselfe, and with the
money that Iason sent, obteined the of-
fice from him. And so returning with
the kinges authoritie , he dispatch-
ed Iason , and drove him out of the
land.

The Application.

This example may best be applied
to our holy Iasons of Rome, who had
no sooner (with money and cloaked hypo-
crisie) got into their hands the supreme
dignitie, but then they began to with-
drawe the people from the true religi-
on and doctrine of Christ to their own
traditions and superstitious fables .

They set vp a schoole of incontinent
lyfe for their Priests, therein to prac-
tise their chastitie, allowing them also
to sit in the Ale house or Tauerne,
tinent life all the daye long, and in the loyfing
idle,

The
Priestes
schoole
of incon-
tinent life

Idlenesse to spend their time, and also
to vse common pastimes among the peo-
ple, whose lucke was so good (as it hath
bene seene in our time) that when any
game was cried in towne or citie, for
running, leaping, wrastling, or casting
the stone or barre, a Priest (most com-
monly) bare away the prize. Happye
were the soules (ye may saye) of those
poore Parishes that had such Curates
of so good skill in these arts, and so lit-
tle knowledge in the word of God.
And how Menelaus hath played his
part among our great Iasons of Rome,
and their Prelates, in heauing and
shouing one another out of his seate, it
is most manifestlye knowne unto all
the world.

IUDAS.

Of his detestable cou-
tousnesse.

When Judas Iscariot was chosen
to be one of Christes Apostles, & put in
trust with the bag, he then became so
diligent in seeking his owne proper
gaine and lucre, that when he perceiued
the

Mat. 26.

14.

. Examples with .

the Jewes, how greedely they hunted
for Christ to put him to death, demand-
ed of þ high Priests what they wold
giue, and he woulde deliver him into
their hands. They hearing this, apoin-

Zach. ii. 12
13. ted to Iudas (as it was alotted by Za-
charie þ Prophet many hundred yeres
before) thirtie pieces of siluer. Then
Iudas (setting more by that small re-
ward, then he did by þ precious life of
his Lord & master) sought opportunity
from that daye forth, neuer ceasing,
vntill hee had (with a kisse of loue)
most traiterously betraied that imma-
culate lambe, into þ hands of his mor-
tall enimies the Jewes.

He shalld . The Application.

The wicked example of Iudas for
one to deceiue and betraie another,
hath so long bee ne practised among all
sortes of people, that nowe the most
parte of men doe count it rather good
policye, then to bee anye sinne at all.
But if we had so well learned this
shorte lesson of Christ, as we haue of-
ten both hearde and read it: Doe vni-
to others, as yee woulde they shoulde
doe

dde vnto you, we woulde not deale so
indally one with another as we haue
done and doe at this day. But because
we haue not earnestly indeauoured our
selues to practise the same godly lesson
in truth and veritie, we are fallen into
such oblivion, that now we doe think
it no sinne at all to betrake or deceiu
one another with Iudas sweete kisse of
familiaritte, to gaine to our selues any
thing thereby. God graunt once the
light of the Gospell may shine so clera
in the heartes of men, (specially of all
the professours thereof) that Iudas
sweete kisse haue no interteinment am
ong vs, but that by our loue one to
wardes another, we may be known
en vnto all the worlde, to bee the
Disciples of Christ, and no dissem
blers.

ANANIAS.

Of his dissembling cou
tousnesse.

In the Primitiue Church when
there was such ardent loue and cha
ritable care amonge the Disciples
^{Act. 2} of

Examples with

of Christ one for another, that such as were rich solde theyr possessions to make a common distribution with the money therof vnto their fellow members in Christ, as every man had need: One Ananias that then woulde seeme to be Chyists Disciple as well as the best, sold his possessions as other did. But yet notwithstanding he had such regard to his owne necessarie (misstrusting the prouidence of God) that he reserved one part of the sale to himselfe, and brought the other vnto the Apostles, dissembling with God, as though he had neither knowne nor seene his vnjust and subtle dealing. But being reuealed, how that in the sale of the lande he had shewed himselfe to bee but a crafty dissembler and a very hypocrite: He was sodeinly striken to death by Gods iugement power, then working in Peter, who did the more severely punish his fault, for y he would in no wise such dissimulation to be vsed among that Christian fellowshippe, so newly gathered together in the faith of Christ.

The

The Application.

We haue seene (of late daies) what a number hath plaid Ananias parte, in making open sale , and renouncing of all their olde errois in Poperie, and that in the open face of the Church of Christ . And yet it is much to be feared , that all did not bring the whole price of the sale, but (as Ananias did) reserved some portion thereof in theyr hearts against a deere yeare. But lette them take heede how they mocke with God, and prouoke his anger , who is no lesse able now to punish their dissimulations, then he was when he strok Ananias to death.

¶Examples of wicked
Counsels.

BUILDERS OF BABEL.

Of their wicked counsels.

WHEN God had destroyed the
whole worlde with an ouer-
flowing floud , saue Noc , his wife,
his sonnes, and their wiues,eight per-
sons,

Gen. 11.

Examples with

sons in all, and that in processe by their offspring, the world was mightely increased againe, & the earth diuided into many nations, all of one tongue and language. The people then became so wicked and so full of pride, that to preserue them from drowning any more, they counsaileſt togethers to build them a Towre in the Citie of Babylon, wherof the top might reach vp to heauen. But God was so sore displeased with this their presumptuous enterprize, that in their buildings he ſent amongſt them ſuch a conuolution of ſpeach and languages, that none vnderſtoode what another ſayde. By the which defection and lack of vnderſtanding, they were faine to leauē off, and to builde no more.

The Application.

By these presumptuous builders, this may wee learne, that it pasſeth all the cunning, witte, pollicie or deuice of man, to bring anye thing to his right perefction, without the wil of God be present. For as the wise man saith

sayth, There is no counsaile against
the Lorde. And except the Lor'd build
the house, the builders labour but all in
vaine. (Pro. 21. 30)

Pro. 21. 30

JOSEPH'S BRETHREN. ad T

Their wicked counsell against
Joseph. A ad T

Joseph the youngest sonne of Gen, 37
Jacob, whome G D D had induced
with the gifte of Prophecie (on a
time) dreamed certeine dreames,
which he tolde and opened vnto his
bretheren, and because the mea-
ning thereof did sounde as though he
shoulde be their Lorde, and haue domi-
nion ouer them, they tooke it in verye
greate scorne and derision, bearing
him hatred cuer after. Insomuch
that he (on a time) beeing sent vn-
to them from theyr Father, with
tokens of fatherlye loue, they then
(lyke vnnaturall bretheren), most
spitefullye tooke him and cast him into
an emptie pit, deuising and counsay-
ling howe they might ridde him out

D.ii. of

Examples with

of his life . But God of his mercifull
goodnesse letted they^r wicked purpose,
and so preserved Ioseph , that in the
ende (in the time of dearth) he was
the Sauour of all the liues of his bre-
theren,to they^r great ioy and consola-
tion.

The Application.

We haue in our time seene many
good Iosephs , that for declaring and
opening the true sense and meaning of
the holy Scriptures vnto they^r chri-
stian bretheren from they^r heauenlye
Father , to drawe them out of they^r
long darke ignorance into the lyght
and true vnderstanding of his holye
word: haue(notwithstanding) found
them most spitefull enimies , cruell
persecutours,wicked counsaylers, and
bloudie murtherers. And yet such Iosephs
hath God preserved vnto this
day to save our soules, much more fa-
mished for lacke of his holye worde,
then were the bretheren of Ioseph
with the want of fode for the nourish-
ment of their earthly bodies.

BALAC.

His wicked counsell against
the Israelites.

When Balac king of Moab hadde
hearde of the victorie whiche the Isra-
elites had gotten ou Seon king of the
Amorites, and how they were no win-
camped within his land & dominions,
it made him soze afraide. And taking
counsell what he might doe, he sent for
the Prophet Balaam, intreating him
earnestly to curse the whole hoast of
Israel, and he woulde highly promote
him. But when he sawe his wicked de-
vice, not to worke that waye in the
Prophet, as hee looked it woulde haue
done, he fell into such a furious rage,
that hee all to reviled him out of his
sight, & never woulde credit him more.

Num.22.

The Application.

This act of Balac, was much like
unto the dwinges of our Papistes,
who at the first sight of so greate a
multitude of Gospellers, swarming a-
bout them in euerye Coast, were soze
afraide, and casting theyz heads toge-

D.iii. ther

Examples with

ther for they destruction, they sent to
they holy Father Balaam of Rome,
to cast his hotte thundering boltes of
fulminations and cursinges vpon
them. And yet when they sawe all his
labour but lost, and that the more he
cursed the Gospellers, the more they
increased and were blessed of God.

They were not halfe so wise as this
Heathenish king, to banish him out of
their heartes, and never to credite him
more, but still to beleue in his coniu-
rations and cursings (as they doe yet)
which (God bee praised) canne doe no
more harme to the flocke of Christ,
then Balaam could do to the Israclites,
the people of God.

• **Absalom and his brother Ammon**

His wicked counsell against his

his Father.

• **Abdullah and his son Absalom**

Absalom being noise come from

2. Reg. 15. the land of Gessur, and reconciled to
his Father David, for the murther
done to his brother Ammon: short-
ly after beganne to aspire to the King-
dome.

dome . And when with fayre and flatering promises hee hadde stolen the hearts of the people, and was proclaymed king of Israel. It was then deuided by him and Achitophe, with other his counsailers, how his ffather might bee brought to his side , and that hee himselfe might reigne peaceably alone. But when hee went about, (and that with force of armes) to bring his detestable purpose to passe, the wrath of God was so vehemently kindled against this vnnatural act, that it made the verye unsensible twistes of the trees to fight against him, and to stay him thereon, till Ioaue came and slue him.

The Application.

This example doth manifest unto vs, what a detestable thing it is in the sight of God , for the sonne to rebell against his ffather . And that all such doe worthelye deserue the vengeance of G D D to fall vppon them, as we see how it fell vppon Absalom.

Examples with

SANNABALLAT.

His wicked counsell against Nehemias.

2. Esd. 4. 6

When Artaxerxes king of Persia, had graunted libertie vnto Nehemias, and all the Jewes to returne from Babylon vnto Hierusalem againe , and there to reedifie the Lords holy Temple, which the Iudeis had utterly defaced : They had no sooner begun to reare vp the walles , but Sannaballat with other of his conspiracie , consulled to haue come sodeinly vpon them with force of armes. But beeing disappoyneted of this his purpose by the god prouision of Nehemias, hee fell to other deuissings , slaundering the Jewes as seditious people , and that Nehemias went about to make himselfe King , thinking by such meanes to haue brought them all in contempte with Artaxerxes , and so with feare to haue caused them to cease. But God so strengthened the hande of Nehemias , and put such audacitie and bolde-

boldenesse into the heartes of the Jewes, that all the wicked and subtill devises of Sannaballat coulde not discourage, neither make them flye one inch from their worke, till all was perfectly finished, to the great discomforst of the Heathen, for that they saw now the worke to be of God, and onely by him performed.

The Application.

This example setteth out vnto vs, the verie practise of Antichrist, who had no sooner got the name of Pope written on his forehead, but then he bent al his power and ordinaunce against the most holy word and Temple of God, never resting vntill he had utterly defaced the same, and lead the people into his Babilonicall Kingdome, where he had kept them long in bondage.

And now that God of his mercifull godnesse hath sent Nehemias, to wit, his true and faithfull Preachers into all Nations to call the people to work, that the Lords holy Temple with all the furniture thereof might be reared vp againe: what a number of Sannaballats

Examples with

ballats are gathered togetheres in a flock
or band, to ouercome þ silly poore work-
men, as though they were wicked ma-
lefactors & sedicious persons. And yet
notwithstanding their power and ma-
licions slaunderers, God hath so strength-
ened the hands of the Christen Magi-
strates, & so encouraged his godly Pre-
chers and buylders, that the work doth
prosper and is brought to that height,
þ all the power of Sanaballat is now
not able (without þ permission of God
for our sinnes and unthankfull harts)
to deface the same any more, so that
many among them are now (of neces-
sarie) forced to confess with Gameliel,
that it is the very plaine work of God,
whiche no man is able to withstand.

ACHITOPHEL AND DAVID

His wicked counsell against
Dauid.

Achitophel being in high estimation
2. Reg. 16. þt with Dauid, and a secret coulseyler
about him, at the last (lyke a false Iu-
das forsaking his Lorde, and master)
ioyned hym selfe with Absalom in his
cons-

conspiracy, & gaue such wycked counsell for Davids destruction, that if (by Gods prouidence) it had not ben ouerthrown by the wisdoine of Chusai Davids most faithfull friend and humble subiect, the innocent King had utterly perished. But God to signifie what greuous punishment his detestable & traytorous act had condingly deserued, gaue him ouer, and suffered the miserable wretch to hang himself, for griefe that his counsell was not regarded.

The Application.
Who may see in this Example that God (many times) deferreth not his Judgement vppon the traytors and persecutors of the innocent and true members of Christ, but even in this present life poureth out his vengeance upon them (as we haue both read and seene the erre of rebells and cruel persecuters) to warne all other not to offend in committing the lyke.
It sheweth also, how that the nature of worldelinges is alwayes to holde on that syde which seemeth to be

most

Exampies with

most strong and greatest in number, al-
though it be never so wicked.

H A M A N .

His wicked counsell against the

Jewes.

When Haman (the sonne of Ama-
da) had bene highly promoted of Assu-
rus King of Persia, and saw the vn-
reuerent behaviour of Mardochaeus
the Jew, he cast such an hatred on him
and on all the Jewes for his sake, that
he became their utter enimie unto the
King, declaring unto him, what a wic-
ked rebellious people they were, despi-
sers of his lawes, a vile generation &
so unprofitable unto his Realme, that
they were impossible to inhabite the
same. Therefore desiring his graces
authoritie to sic them utterly destroy-
ed, promised that he would inferre to
his Escheker ten thousand talents of
silver. This being granted to Haman,
he went with all speede about v^e Jewes
dispatch, consulting what day their fall
shuld be. But God so mightily wrought
against him, that all his intended and

wicked

wicked conspiracie, was revealed vnto the King, by the meanes of Mardochetus. And so being utterly disappointed of all the prouision he had made for the Jewes, he was caught himselfe (at the last) in the selfe same snare he had priuily laid for others.

The Application.

As this wicked Haman complained on the Jewes and obtained with money to haue them all destroyed for the hatred he bare vnto Mardochetus : So is there now Popish Hamans, that doe in like sort seeke to purchase the bitter fall and ruine of all those that doe fauour and professe the Gospell of Jesus Christ, and all for the mallice they beare to the zealous and faithful preachers thereof, who haue so plaided Mardochetus part in opening their craft and subtill falsehode in deluding the people with their pestiferous doctrine, that now the treasons and heresies they laid to the Gospellers charge, is rightly turned vpon their owne pates, and they most evidently knownen to be the one-ly maintainers thereof, and of all the discord

Examples with iij

disord that heretofore hath risen, or
yet riseth betwene one Christen priere
and another.

PRIESTES.

Their wicked counsell a-
gainst Christ.

Math. 27.

The high Priestes and Pharistes
remembryng the wordes that our Sa-
utour Christ spake before he was put
to death, came vnto Pilate and sayde :
Sir, we remember that we heard this
deceiuer say while he was aliue, that
after thre dapes he would rise againe.
Commaund therfore the place wher-
in they haue layde his bodie, to bee
made very fast and sure, for if hee bee
stolen away of his Disciples, and brui-
ted of them that hee is risen from
death, a farre greater number will be
lēue in hym then did before, & so shall
the second errorre be worse then the
first. Pilate now following their coun-
sell, commaunded the graue stōne to be
sealed vp, and watchmen to kepe the
graue, y his body shuld not be coueied
away. But whe it was told y p̄iests &

Phar-

pharesies how Christ was risen and
gone, they hired þ soldiers with a pece
of money, to say his Disciples came by
night while they were a sleepe, & stole
him awaie.

The Application.

As these high Priests and Phare-
sies doubted not then but þ they were
able through theyr wicked counsels, &
also by their olvne fleshy power & po-
licy, to hold down Christ in his graue,
that he shuld never rise vp again: even
so our high Papisticall Prelates haue
thought and doe thinke, that they by þ
selfe same practises, are able to holde
downe his holy Gospell, with Billes,
Glaues, fagots and fire, from rising vp
any more. But now that it is burst out
into such an exceeding flame, that al the
water in the holy water Stockes is not
able to quench þ flame. They are forced
to say and confesse, that the more they
strive, the lesse they doe preuaile.

P R I E S T S .

Their wicked counsell against
the Apostles.

The high priests & saduces wer so sore affec-

Examples with

offended to see what a number of people the Apostles had drawn unto them with their dailye teaching and doing of miracles , that they caused them to be apprehended and cast in prison, thinkeing thereby to haue stopped the course and free passage of all their new learning(as they did call it). But on þ next day when woorde was brought as they sate in councell, how by the Angel of God the Apostles were all deliuered, & were in the Temple teaching the people, they were sore astonied, and doubting much wherunto this matter wold grow, they thought it best to sende out Officers for them. Wha with faire intreatie (for feare of the people) brought them before the Councell. And beeing there examined, scourged, and straightly charged not to teach any more in the name of that man whome they called Christ, they were let goe. And so they departed reioycing that they had suffered for Christ, not ceasing to teach in his name for that he was God, & therfore more to be feared then men.

The

The Application.

In this example is plainly set forth the very true practise of our Antichristian Prelates. For as the high Priests then could not suffer the Apostles to drawe the Jewes from their trust and confidence they had in Moses Lawe, to the true beleefe in Christ: no more can our Popish Prelates now, suffer the true successors of Christs Apostles, to draw the people from their rustie Papisticall ceremonies, and olde superstitious vanities, to the Gospell, and glad tidings of our salvation in Jesus Christ, but lay them fast in chaynes, seeking counsell for their dispatch. And yet by no meanes can they make the true seruants of God to cease their preaching and stout confessing of Christ, (no not in the middest of the flaming fire) to the great condemnation of their cruell persecuters, and multiplication of the people of God.

Examples of Disobedience.

ADAM.

Of his disobedience.

C.

311

Examples with Notes

Gen. 3.

In the beginning when God had created Adam and also his wife, and put them into the garden of Eden, wherein was nothing wanting for their commodities, he gaue to Adam a charge, that whensoeuer he did eate of the Tree that stode in the midst of the ground, he should surely dye. And so being left in that pleasant Orchard they two alone, God then permitted Satan to make the Serpent his instrument to deceiue the woman, by whose temptation and subtle perswasion she was (at the last) prouoked to taste of the forbidden fruite. And when she had given it her husband, and that he had eaten therof, he was then ashamed, to behold the nakednesse that his transgression had cast on him & his wife, which before was so couered with innocencie that it was no shame to neither of them both. But now through disobeying the Lord, he hath brought death on himselfe, and on all his offspring for euer.

The Application.

This example sheweth unto vs, how

how and by whom we are all brought subject to death. And yet by the goodness of God we are all made aliyue agayne, by that same comforste he gaue to Adam in Christ that promised and blessed seede, so manye as then did beleue in the vertue of his ioyfull comming, and since haue beleued that he is come, and suffered death on the crosse (the iust for the vnjust) to pacifie his Fathers wrath against vs. ^{1. Pet. 3. 18}

LOT'S WIFE.

Of hir disobedience.

God being mindefull of his seruant Lot now dwelling among the Sodomites, and in great daunger of their infection, sent forth his two Angells to Sodome towarde the Euening, where (by the prouidence of God) Lot was readye at the gate of the Cittie to receiue them home to his house.

Gen. 19. 1

And beeing there, the Angells brake vnto him the cause of theyr comming, which was onely to destroye the Cittie for the great aboundinge

E. II.

of

Examples with

of sinne committed therein. But for so much as they coulde doe nothing so long as Lot was among that filthye Nation , they tooke both him and his wife , and his two daughters , and set them without the Citie , bidding hym hast for his life to the Mountaine, and not to stay noz once to looke backe . But Lot not hauing so good a minde to the Mountaine , as he had to a little Citie thereby called Zoar : requested libertie to saue himself ther, which being graunted and the Citie preserued for his sake , he hasted therward a pace. But his wife folowing after, and chauncing to looke behind hir, was turned into a pitler of salt, to the great admiration & terror of al that did see or heare of the same.

The Application.

In this example appeareth the great mercy & goodnessse of God in taking care for the preseruation of his elect & chosen, for whose sake (many times) hee spareth the place where they bee . Also the greate infirmitie of Lots fayth, in that hee preferred his owne appoin-
ting

ting before the Lordes , who was and
is as able to saue in the Tugeon, as in
the high streeete . And here we may
learne also to take god heede how we
doe neglect the least precept commaun-
ded by God . For as it might seeme a
thing of small weight to the silly poore
woman to cast her eie a little a side, &
to looke behinde her, yet for somuch as
the will of God was disobeyed therin,
he staited her bodie, and turned the same
into a piller of Salt , for a signe and
token of his sore displeasure and wrath,
to all that should passe that way.

The man that gathered sticks
on the Sabbath day.

Of his disobeying the Lords
commaundement.

When God by the hand of Moses ^{Nu.13.32.}
had brought the children of Israel out of
the land of Aegypt, & made prouision for
them in the wildernesse, & giuen them
lawes to obserue & keep, with a straight
commaundement, that whosoever pre-
sumpteously did breake the same, shuld
E.iii. suffer

Examples with

suffer death. Ther was not withstand-
ing a certaine man taken abroad in the
wildernesse gathering of stickes on the
Sabbath day, & being brought to Mo-
ses and Aaron, they put him in ward,
till it was revealed vnto them by God
himself, that the man for disobeying the
mouth of the Lord should dye, and bee
stoned without the Hoast.

The Application.

If this man for his presumption
did purchase the wrath of God against
him for the onely gathering of a few
small stickes on the Sabbath daye, ha-
ving no need so to doe: how much more
doe we that presume to spende out the
same in vaine spoiks and idle pastimes
in wanton delights and pleasures in
fulfilling our filthy appetites and flesh-
ly lusts, whereas we ought to attend &
giue heed to godly exercise, as in praier,
reading & hearing of the word of God,
eschewing al vice & sin. And so to sancti-
fie the Sabbath as we are commanied,
and not to pollute and defile it, worse
a great deale then this poore man did.

that shal be done. Ieauell 1.2.11.11.
such that MINISTERS.

Of the disobeying of Gods
true Ministers.

God commaunded the Children of Deu 17.1 Israel (by the mouth of Moses) to hear, ken with diligent eare, vnto all that the Priest his Minister did saye vnto them, meaning so long as he was the true Minister of God, and taught not his owne inuention and fancie. And whosoever presumptuously disobeyed the same, that man was taken & put to death, to feare y rest of the people, that they shuld not w like presumpcio offend.

The Application.

If disobeying the voyce of Gods Ministers wer then so extremely punished among y Israelites, as this example declareth: what shall we say now to our Papists, y so maliciously conteynne the true & faithful ministers of Gods holy word, whē they liuely set out y same to y people, wout any mixture of mas traditioēs, & wil not yet cōsēt thereto, but vtterly condēn it as heresie. Indeed y gainers of their false papistical doctrine &

Examples with

ministers thereof, were no lesse dealt
withall, then this exāple sheweth. But
the bloud of those whome they haue
slayne and murthered, will be a wyt-
nesse against them in the day of iudg-
ement.

S A V L E .

Of his disobedience.

I. Reg. 10.8 When Samuel had anoynted Saul
to be king and gouernour ouer the peo-
ple Israel, he sent him before to Gilgal,
there to tary him seuen dayes, vntil he
were come to sacrifice vnto the Lord.
But when he saw the Prophet to tary
longer then the time he had appointed,
and how the people began to shrink a-
way from him, he was then so bold as
to make his offering before that Samu-
el canie. Who seeing that, was sore
displeased with Saul, and tolde him he
had done euill and very vnwisely to
breake the will of the Lord, whose pur-
pose was at that tyme to haue stably-
shed his kingedome for euer. But now
that he had disobeyed þ mouth of God,
it should be taken from him, & giuen to
another.

The

The Application.

If Saule had staied himselfe vpon the word of God , and trusted to the promise that he had made by the Prophet Samuel (which was to come and tell him what he shoulde do) he had not lost his kingdome. But when he doubted of the Prophets comming, & would not tarry the Lords leasure, but tooke vpon him after his owne fancies to make a sacrifice , hee wist not what, it was taken from him and giuen to Dauid.

PROPHET.

The disobedience of this
Prophet.

A certeine Prophet was sent of God out of Iuda to Bethel, & straightly commaunded to prophesie against the Altar which Ieroboam had there set vp to sacrifice vnto his Calues. Which beeing done , he shoulde by no mans inuiting tarrye to eate or to drinke in that place, but hast him homeward againe by some other way. Now when the Prophet most vehementlye

Examples with

(and that in the presence of the king) had done & fulfilled his charge, hee returned homeward by a contrary way. Which beeing known to an old Prophet that dwelt in Bethel, hee gaſt him vp on his Asse to ouertake the man. And finding him ſitting vnder an Oke, hee thea (of carrefeſie) inuited him home, to his houle, who made him answere that hee was forbidden either to eate or drinke in that place. The other ſaid, I am a Prophet as well as thou, and haue commandement of God to bring thee backe againe. Then hee beleauing his wordes retourned with him. And when hee hadde there both eaten and dronken, and was departed vpon the olde Prophettes Asſe, a Lyon mette him in the waye and fliue him.

The Application.

Here we are taught by this example, that whatſoever we are comman- ded of God in his holye wordē ſo doe or not to doe : wee ought by no per- ſuasion of man, neyther yet of An- gell,

gell, to decline from the same. For by such olde lyeng Propheticall Pa-
pistes, wee were brought in beleefe,
that they were the true Prophettes
sent of God to call vs backe vnto the
truth and true religion, when as they
did nothing else, but bring vs into the
clawes of that roaring Lyon the
pope, to be devoured both bodye and
soule.

REVVS.

The disobedience of the
Iewes.

For all the greate benefites that ^{4. Reg. 17} God (from time to time) had bestow-
ed vpon the children of Israel, requi-
ring no more of them but the keep-
ing of his lawes, and worshipping
him as theyr onely G D D , yet
woulde they not obeye, but lyke an
unfaythfull and stubbourne Ge-
neration , delighted more to imi-
tate and followe the Heathenishe Id-
olaters , then they didde to walke
in the holy lawes of the Lorde theyr
G D D . And when hee hadde suffe-

Examples with

suffered them long, and saue no ame-
dement, but euery day worse & worse,
he then stirred vp Salmanasar king of
Assyria against Hosea. Then (and the
last) king of Israel, vnto whom he gaue
such power and might, that he vtterly
destroyed his kingdome, and carryed a-
way both him and the Jewes to the
land of Assyria, where they remained
in Idoll seruice, and never wold who-
ly turne to the Lord.

The Application.

All faithfull Christians are warned
by this example to serue the onely true
and living God, with all feare and re-
uerence. And (with thankfull hearts)
beare in remembraunce his dayly be-
nefits so plentiously poured vpon vs.
And not to haue pleasure in the super-
sticious vanities, and beggerly Cere-
monies of the Popish Idolaters, but
in the wholesome sweete precepts and
holy commaundement of God. Least
in prouoking his ire (as did the Jewes)
he execute iudgement according to our
deserts.

their Applications.

31

advised him, as he did and did him
and the **ZOHANAN**, smil'd him
Of his disobedience.

When Nabucodonosor after the *Jer. 42.43*
destruction of Hierusalem had left Go-
dolia in Jewry to gouern those Jewes
that remained in the land: They were
so gentlye intreated and gouerned of
him, that hee was (of all other) most
dearely beloued of them . In somuch
that after his great misfortunate death,
they fully determined to leaue theyr
native country, & to goe into Aegypt
and dwell there . But or they set for-
ward, they went and desired the Pro-
phet Ieremy to pray vnto God for the
and to knowe what waye they might
take, binding theselues with an oath, ¶
Whatsoeuer the Lord did will them to
doe (were it good or euill) they woulde
surely doe it . But when as Ieremy
had beene with the Lord, and brought
them word how it was his pleasure to
haue them remaine in the land, & not
to goe thether where the sword should
deuoure them vp : Iohanan the sonne
of Cariah (with other moe) esteemed
his

Examples with

his wordes but as lyes , and woulde
not beleue that God hadde sent him
with anye such message vnto them .
And so Iohanan (of a stubburne mind)
disobeying the Lorde which had spo-
ken in the Prophet , gathered the
Iewes together , and carryed them all
into Aegypt , where (shortly after) they
were utterly destroyed amonge the
Aegyptians , by Nabuchodonosor , ac-
cording to the Prophets sayeng ; and

The Application.

As pride and contempt of Gods
true Ministers , was then þ cause why
Iohanan and other moe gaue no cre-
dite to Jeremy , when hee tolde them
the truth : Euen so the same at this
daye , is the cause why so manye stub-
bourne Iohanans doe not beleue the
true and lively preachers of Gods ho-
lye wörde , wherein they doe dis-
swade them from the Popish King-
dome , to staye them on the faith of
Jesus Christ , but stubbournely will
followe their owne imagined purpose ,
(as Iohanan did) to the utter destruc-
tion of their soules .

IN THE CHURCH OF JESU CHRIST FOLLOWETH
The disobedience of this Prophete. To mulle & to
wylle God had comandmed Ionas to goe and denounce his judgement against Nineve the greatest citie
in all Assyria; he thought in himselfe
that it was impossible for him to bring
such a number of the Heathen to re-
pentance, whereas by his long prea-
ching y same to y Jewes (the people of
God) he had done so little good. And
therefore to saue (as hee thought) so
vaine a labour and trauaile, he gat him
to Ioppa, minding to flie to Tharsis.
And in the waye sailing, (for his dis-
obeyeng the Lorde) was cast into the
Sea, but being preserued in a Whales
belly, he was by the goodness of God;
(after three dayes) cast on drye lande againe,
that he might fulfill the charge
which the Lord had before giuen unto
him concerning the Niniuites.

The Application.

As Ionas infirmitie & great weaknes
appeared then, for y he was much more
prompt & redy to follow his owne per-

swasson

Examples with

swassion(namely that he shold doe no
good to the Heathen) then he was to
the calling of God: The same imper-
fection(in these our daies) appeareth in
many, that doe perswade themselues
to haue pleased God farre better, when
as they haue served him after they
owne devise and fancie, then according
to his commaundement prescribed vnto
them in his holy word, as did our
Ladie Psalter men, Dominickes,
Fraunciscans, and other such lyke,
with theye owne deuises of foolish Po-
perie.

GODS WORD.

Of the plagues and curses promised to the disobediers of Gods holy word. Read Deut. 28. and Iere. 29.

GOSPEL.

¶ Of disobedience to the Gospell.
Reade Rom.10.16. and.16.26.and.2.
Thess.1.8. newlandia

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Of disobedience to parents. Reade
Rom.

Rom.1.30.and 2.Timo.3.2.Exo.21.8.
Deut.21.18.

R V L E R S.

Of disobedience to Rulers. 2.Pet.2.
10.Iud.8.

¶ Examples of Dronkennesse.

B E N H A D A D.

Of his dronkennesse.

When Benhadad king of Siria was 3.Re.20.
Wcome against Achab king of Isra- 12.
el, with two and thirtie kinges in his
companye to aide him: He then ma-
king light of Achabs power, fell to
banketting with the kings his ayders,
wherein hee became so dronke , that
he and they in theyr dronkennesse (for
getting the matter they had in hande)
were all ouercome of Achab.

The Application.

This example is a good admonition
to all Princes, & such as haue the dw-
ings of warlike affaires vnder them, to
beware of these two points. First, not
to despise þ smaller power of their eni-
mies,

Examples with

mies, seeing that God many times hath respect to the smaler before the greater. The second, not to distemper theselues with ouermuch drinke , for when the wit & strength of the bodie is all taken away in their dronkenes, the may they Pro.23.25 say, as Salomon saith by the dronken man. They haue beat vs and we know it not. For dronkennesse maketh men more insensible then bruit beasts .

AMMON.

2.Re.13.
29.

Ammon (vnder þ coulour of amity) being invited to his brother Absalom vnto his banquet, dranke himselfe dronke , and in his dronkennesse, Absoloms men fell vpon him and slue him.

SIMON.

3.Mac.16
32.15.

Simon with his two sonnes being lykewise innited to the banquet of Ptolomy his sonne in lawe, were in theyr dronkennesse traiterously murthered.

The Application.

Wee may see by these two examples,

ples what discommodityes and greate misfortunes dronkennesse (eyther in body or soule) bringeth with it. For when by the whore of Babylon (the Romish Antichrist) wee were all made dronke with her Banchetting dishes of Poperye , and Wlne of her fornications , wee knew neyther God nor his wozde aright , but vnder the colour of true religion, were lead to the death of our soules, as Ammon and Simon were vnder the colour of a mitie, brought to the death of their bo dyes.

NOE.

Of his Dronkennesse.

After that God had preserued Noe, his wife , and his thre sonnes , with their wiues, from perishing , & had set them all on dry land againe, he began shortly after to play the hus band man, & made of the fruit y came of y vines he had planted, a certeine kind of drinck whiche he called Wlne. Wheresof on a time, hee drinking too much, became so beastlye dronke , that hee fell wide

Gen. 9. 21.

Examples with

open within his tent, fast a sleepe, with
his prynie members all bare and un-
couered. Whiche beeing seene of Ham,
his second sonne, he ranne and tolde it
his other two bretheren, thinking that
they would haue spoyled thereat, and
made it a laughing game as hee had
done. But they (of a godlyer nature)
were very sorry to heare it, and so much
ashamed, that they tooke a garment cast
on theyr shoulders, and so going back-
wardes towarde their Father , they
cast it on him, and hid his nakednesse.
Whiche being afterwards knowne unto
Noe what his sonne had done unto
him, he cursed Ham, and all his posse-
ritie for his dirision, and for the reue-
rent behaviour of the other two , hee
blessed them both with severall bles-
sings.

The Application.

This act of dronkennesse in Noe,
was the more vnseemely in him, and
the greater offence unto his children ,
for that (till now) he had bene a schoole-
maister of all vertue & godly behau-
our. Therfore all those that be instruc-
ters

ters of others, had need to be wel ware how they doe fall into this soule vice. For nothing is gotten thereby but shame and dishonestie. Heere is also a good lesson for all those that delight so much in the sight of beastly dronkennesse, least (in continuance thereof) the curse of God doe fall vpon them, as it did vpon Ham, for the pleasure hee had in his fathers dronkennesse. We are admonished both by our Sauour Christ and his seruant Paule , to beware of sursetting and dronkennesse, least our ende come sodeinly vpon vs. Let not therfore the beastly dronkards dallye too much in their accustomed dronkennesse, least their end come vnwares, and that the enterance into the kingdome of heauen, be stopped vp before them.

LOT.

Of the dronkennesse of Lot.

When the Angell of God had deliuered Lot from the sinfull Sodomitites, and that he had remained a while in þ Cittie of Zoar , hee thence departed, ff.iii. and Ge, 19.32.

Examples with

and gat him vp to the mountaine, where in a secrete corner thereof , hee dwelt with his two daughters alone. And ther to put away cares & thoughts y he had taken for the losse of his most deere wife, his goods , and other misfortunes , and also to comfort his daughters from sorrowing too much for theyr mother, he beganne to cheare their heartes together with a little wine . Whereof at last by his daughters prouoking to haue their purpose, he dranke so inmoderately , that hee knew not with whom he had line, neither yet of his filthye act committed with them.

The Application.

As Lot in seeking to make him selfe merry with wine, did incur therby a perpetuall heauinesse: Euen so all those that dos practise the like , are in greate daunger of getting dishoneste and shame . For as the immode rate drinking of wine was onelye the cause of Lots abhominable and vile incest : Euen so the lyke excesse in all other Dronkardes, is the onley cause why

why they doe many things, wherof bee-
ing come to theselues againe, they are
then both sorry & sore ashamed. If this
good man had ben sober he would not
haue so polluted himselfe with shame-
full & filthy lusts. But his two daugh-
ters making him dronke, he was de-
ceined by theyr subtile inuention , as
many others be at this day by the sub-
tile working of wine in theyr feeble
braines.

ELA.

Ela the sonne of Baasa king of I-
srael beeing dronken , was slaine of
Zimry captaine of his Charrets.

HOLOFERNES.

Holofernes beeing ouercome with
drinke, was slaine of a woman. ¶ Whē
a man is filled with wine , then is he
most giuen to filthy lusts .

The incommodities of Dronkennesse.

¶ Of the incommodities of dronken-
nesse, Read Pro.13.30, Eccle.36.26.

F.iiii. ¶ Ex-

Examples with

Examples of Enuic.

S A T A N.

His enuic against mankinde.

W hen as Almighty God had created man vpon earth, and made him a living soule, he then put him into a place so furnished with all kinde of pleasaunt and fruitfull Trees, Riuers, and other commodities, that of all other it might well bee called a Paradise of passing pleasure and delight. Of the which God made him Lorde and Gouernour, to order each thing therein for his owne commodtie, prohibiting nothing unto him saue onely the Tree of knowledge of good and euill.

Beside all this, hee gaue him a woman to be his wife, created out of his owne verye fleshe and boane, there for to liue together for euermore, without anye motion or knowledge of sinne. But when Satan, that most cursed Serpent, hadde seene this great felicitie y God had prepared for man,

man , he so enuied the same, that hee found the meanes, to make him eat of the forbiddene fruite, whereby he was shortly after driven out of that endles ioye to continual sorrow euernioze after, forced to toyle for his living with the sweate of his browes, in this most miserable and wretched worlde, which God had now cursed for his sake.

The Application.

In this example we see out of what roote and stocke this cursed seede of enuie sprang vp first in the world. And also of whom the enuious sort of worldlings were taught to imitate that wicked vice. For as it greued the Diuel that man haere on earth should live in perpetuall ioye and felicitie, which he himselfe before (for his pride) had lost in Heauen : Euen so it displeaseth his expert schollers , to see any other in as good or better state, then they themselues be in.

C A I N .

The enuie of this man against
his brother.

F.v.

Cain

Examples with

Gen. 4.

Cain and Abel the sonnes of Adam, beeing (as it seemeth) instruct of their father in the knowledge of God , offered sacrifices vnto the Lord. Cain of the worst of the fruities of the earth,brought forth, and Abel the best of the firstlings of sheepe . But now when as Cain perceiued the Lorde to be much better pleased with Abels oblations then he was with his, he then of enuie and mallice, slew him secretlye in the fields. After which act he was so wounded and tormented in conscience, that he wandered about here and there (from this place to that) like a desperate man, and was not permitted to end the course of his life, vntill that he had receiued such measure by another, as he had giuen to his brother before.

The Application.

Here it doeth most evidentlye appeare, that the godly liner is euermore enuied and hated of the wicked, onely for his honest and upright life. For so doth witnessse S. Iohn, that Cain slew his brother Abel, onely because his workes were good, and proceeded from

a faithfull heart, and his owne not so. This example doeth put vs also in minde of the terrible threate of God, where he sayeth : Who so sheddeth mans bloud, by man shall his bloud be shedde.

Gen.9.6

PHILISTINES.

The enuie of the Philistines
against Isaac.

It chaunced Isaac (through a dearth that fell in his owne Countrey) to goe into the land of the Philistines, thinking from thence to haue gone into Aegipt. But being commanded of God to stay there & to go no further, he obeyed the voyce of the Lord. And dwelling in Gerar, he there (in processe) through fauour of Abimelech king of the land, abounded so much in wealth and riches, that it greeued the Philistines to see a stranger in that prosperitie among them. And for to do him displeasure, they seeing what a great increase of Cattell he had, concluded to stop vp the wels with earth, which Abraham his Father had made in his time. And so to barre both

Gen.24

Examples with

both him and his Cattell from drinke.
which was such a discommoditie to
Isaac, as the worse could not wel haue
bene devised.

The Application.

As these malitious Philistines did
stop vp the wells from Isaac, although
the same were commodious vnto thē-
selues : Euen so is the propertie of all
envious and spitefull persons, rather to
destroy some parte of their owne com-
modities, then that (by leauing þ same)
their poore bretheren should haue anye
profit thereby. As we see how the Ko-
mish Philistines had rammed vp all
the swete springs and fountaines of
the waters of life, with the earth and
grauell of their owne traditions, to the
great hurt and damage of the Christi-
ans, and no pleasure to themselues.

ESAV.

The enuie of Esau against Jacob.

Gen. 27.

Whan as old Isaac drewe to his end,
and was minded to bestowe his bles-
sing vpon Esau his eldest sonne, he sent
him

him forth with his boſte, to kill him a piece of flesh, that he might eat therof at his hand, and so to blesſe him before he dyed. Which being don, & the meat dressed and brought to his father to eat, he then demaunded his blessing. But being told that (by preuention) his brother Jacob had got it from him, he was so greeued, and so enuiued his brothers preferment, that he made great threats to kill him. Which thing had surely ben done, if the power of man had ben able to ouerthrow Gods iudgement in Jacob, whom he had blessed before hee came out of his mothers wombe.

The Application.

This example doth plainly shew, that it doth not lye in the power and pollicie of man to alter Gods election, neither to kill or to laye anye byolent hand on his christian brother, without the permission and suffraunce of God. For though that Esau now threatened never so sore to kill his brother Jacob, which had so craftely preuented him, yet afterward when they met togethers, God had so altered and changed the

Examples with
the minde of Esau, that he most louing-
ly imbraced his brother Iacob , vsing
him friendly and like a brother . For
vnlesse that Iacob had bene ordained
by Gods election to be preferred aboue
the other, he could not with all the sub-
tiltie that he and Rebecca his mother
vsed therein , haue so defrauded Esau,
of his fathers blessing: neither yet had
Iacob now so lightly escaped the hands
of Esau his elder brother.

JOSEPHS BRETHREN.

The enuie they had against Joseph.

Gen. 37

Joseph (the youngest sonne of Ia-
cob) being endued with the spirite of
God and other good qualities aboue the
rest of all his bretheren, was so enuied
and hated among them, that they in no
wise could beare with his godly man-
ners, but dayly sought his destruction,
neuer ceasing, til that they had brought
him into divers dangers of death. But
in þ end, whē as they saw how þ God
of his goodnessse, had turned their wic-
ked purposes vnto his owne glory and
saue-

sauegard of all their liues : they then (with great remorse) reconciled them-selues, repenting of their iniuries done vnto him. Who (notwithstanding he might haue now revenged himselfe) forgave them all.

The Application.

By this example it maye appeare , that the graces of God in the godlye , are (many times) to the wicked and enuious persons an occasion of hatred. And y^e an euill conscience doth alwaies feare & torment it self, til y^e fault be remitted. It teacheth vs also to suffer iniuries patiently, & not to revenge our selues when we may, but forgive, & doe good for euill as Ioseph did.

NOBLES OF BABYLON.

Their enuie and mallice against Daniel.

When the kingdome of Babilon Dan.6.
was falne into y^e hands of Darius king
of the Medes , & that he had promoted
Daniel, and made him Ruler of all the
land, for the manifold vertues & plen-
tie of the spirit of God that he saue to
appeare in him : it so displeased the

Prin-

Examples with

Princes and high nobilitie of Babylon, that they (envyng Daniels estate) procured the Kings consent to a lawe devised among them, which was that whosoever did make their petition to anye God or man in 30. dayes space, but onely vnto the King, shoulde then be cast downe to the Lions. Which Lawe they executed first on Daniel, for that he refused to make of the king a God.

The Application.

This example doth shewe the wickednesse of those that of an envious & malitious heart, sæk to deface the gifts and graces of God that be in others. Furthermore it is a terrible example to warne the wicked to take good heed and beware what cruell laws (against their owne conscience) they devise, and make to catche the Christians, and bring them to death. As did those Papists (whose actes be fresh in memory) that in abusing the Prince his goodnessse, devised Lawes repugning the trueth, whereby a greate number of the people of God, and worthy mem bers

bers of the Church of Christ were violently destroyed.

ELDER BROTHER.

His enuie against the younger brother.

W^HEN the prodigall sonne had (in a Lxx 15. Strange Countrey) spent and consumed all the portion his Father had giuen unto him with riotous living, & therby brought into such extremitie that he was nowe glad and faine to become a seruitour of Swine, he then began to lament his folly. And casting nowe in his minde, what to doe in this case, he conceiued such hope in his fathers goodness, that home he gat him. And falling downe for to humble himselfe, his father with great compassion embraced and kissed his sonne, gaue him apparell of the best, made also a feast with great ioye and mirth, for that he was safely and soundly returned vnto him again. But when y elder brother came home from the field, and had vnderstanding what his father had done, he so enuied the matter, that he would not go into

Examples with

the house to welcom his brother home, but as one sore offendēd to heare of his receivning to fauour againe, remai ned still without dores.

The Application.

In this example is plainly set ouf, the great and merciful goodnes of God to all penitent sinners that haue their confidence and trust in him. For who soever lamenteth his sinnes and is ashamed thereof, God never turneth his face from him, but as a most mercifull Father is alwaies ready to receive to mercie, reproving the enuie of such as doe grudge and murmur against the same.

The enuie of Iudas against Christ.

When Jesus was come to þ towne of Bethany, wher a little before he had raised Lazarus frō death, a supper was there prepared for him. Unto þ which Mary the sister of Lazarus came, and fell downe vnder the boord wheras Jesus sate, and washed his feete with pre cious

tious oyntment. But when Iudas had
seen the great wast the woman hadde
made, he enuied and grudged sore, that
it was not sold and the money giuen to
the poore. For y his care was so much
for them, as that he did couet the gaine
to himselfe in selling that costly oynt-
ment.

The Applications of the third

As Iudas enuied the cost that was
done on Christ, thinking it al too much
that Mary had bestowed vpon him, so
is the propertie of al envious persons,
to thinke it more then too much that is
bestowed on others (be they never so
good & godly) beside themselves. And such
be y followers of Iudas pretended loue
to the poore, as will rather see to their
own aduantage with y committed in-
to their hands, then rightly & truly di-
stribute the same to the poore & needie,
as they ought in conscience to doe.

AEGIPTIANS.

Of their enuie against the
Israelites.

After the sons of Jacob which came Exo. 1

Examples with

with their father into Aegypt, what time as Joseph their brother was Gouernour ouer the lande vnder Pharaon were all dead: it chanced another king to rise vp, which knew not Joseph nor any of that generation. And when he sawe into what a great multitude the Children of Israel were grownen in his lande, he so enuied the increase & multiplication of them, that he went about by all cruell meanes to keepe them in slauerie and bondage, thinking thereby to haue diminished and lessened their power. But the more he extended his crueltie vpon them, the more they increased by the power of God.

The Application.

This example setteth out to vs the great envious and malitious spite that the wicked haue to see the prosperitie of Gods holy people. Which enuite and mallice resteth now no lesse in þ Papists against the professors of Christs holy Gospel, then it did in the Aegyptians against the Israelites. For as king Pharao sought by all meanes to diminish the one, so doth the Pope no leſſe

to destroy the other. But whereas the Israelites were sore inflicted, and yet notwithstanding increased the more, it putteth all faithfull Christians in comfort to suffer persecution with ioyfull hearts, for that the Church of Christ doeth never more increase, then when the wicked doth persecute the same.

MIRIAM.**Hir enuie against hir brother
Moses.**

When Moses (Captaine of y Egyprians armie) had by his manhood and pollcie overcome the Aethiopians, and taken the Kings Daughter, (who out of mesure loued him) to wife: Miriam his sister grudged sore against the coupling of himselfe with an heathenish woman, and sore enuyed that God shuld prophecie more by him, then he did by hir or Aaron hir brother, by whom (she said) he had spoken as well as by Mose. This enuious bostring of Miriam displeased God so sore, that he smote hir body with the plague of Leprosie as white as snowe.

Examples with

The Application of
We see by this example, what an
heinous offence it is to grudge or to
be envious at ought that is done by the
Prophet of God. It doth not become
us to best our selves (as Miriam did)
of y^e gifts & graces that God doth give
vnto vs: neither yet to envie any other
that hath y^e same or a great deale more.
But every mane ought to content him-
selfe with that talent y^e God bestoweth
vpon him, & to give him thanks for the
same.

The enuie of the Priests against

Christ.

Matt. 27. The chiefe priests & sacrificers of the
Temple so greatly enued Christ w^t his
doctrine, y^e they invented many wayes
to bring him vnto death. And when (at
the last) through y^e meanes of one false
brother among y^e Apostles, they had got
him within their gripes, they lead him
bound to Pilate y^e temporall Judge, &
laid such false accusacions against Jesus
Christ, y^e Pilate notwithstanding their
enuie was known vnto him) condemn-

ned that innocent Lamb to the vilest death that could be devised, which was the death of the Crosse.

The Application.

As the old sacrificing priests of the Jewes enuied Christ & his holy word, to stablish þ law of Moses which they had corrupted with their owne Pharisall gloses: even so our new massing sacrificers now enuie his faithfull ministers þ truly do preach his holy gospel, for þ they wold stablish their Popish traditions, whiche they haue thrust into the Church in þ stead therof & seek their vitter destructions, no lesse then þ other sought the death of our Sauour Christ.

¶ Examples of falsehood

or subtilitie.

¶ When Ziba had taken the charge

of all the lands and reueneunes whiche King David had now restored unto his master Miphiboseth, being lame & remaining with þ King, he made a countenance as though he wold most faithfully gouerne the same in his masters

2. Reg. 16.

G. iiiij.

ab,

Examples with

absence, both to his honour and profit.
But when as David through the sore
assault of his owne sonne Absaloms
treason, was fled from the Citie of Je-
rusalem, and come to the Mount of O-
lives: he then (having good occasion to
worke his feate) gat him vnto y^e king
with such kind of things as he thought
then most needfull for him & his train.
And being demanded wher his Ma-
ster Miphiboseth was, he fained a
false accusation against him of words,
which he (good man) never spake nor
thought, wherwith the King being sore
displeased, gaue all the land unto Ziba.
And so y^e innocent man his master was
dispossessed of altogether.

The Application.

In this example appeareth y^e great
diuersitie that is betweene the false sub-
tile dealer and the true meaning man.
For y^e nature & propertie of falsehood, is
alwaies to wait his time when he may
best accomplish his false pretended pur-
pose. But with the true meaning man
there resteth no such craft in his heart.
For while Miphiboseth was left in y^e

Citic

Citie (because of his impediment) hee
was in continuall heauiness for his
Lord king David, vntill he saue him
safely returned, which was then so
joyful a sight unto him, that when the
king would haue parted the lande be-
twene them, his aunswere was: now
seeing my Lord the king is come home
in peace, let Ziba take all to himselfe.
There be too many such false Zibaes in
the worlde, that with the fayre out-
ward shew of a flattering countenance
will worke the simple and harmelesse
man, displeasure and hinderance behind
his backe.

DALILA.

How falsely she betraied Sam-
son her husband.

Dalila beeing procured of the Phi-
listines with the promise of a greate
summe of money, to know of her hus-
band wherein his greate strength laye,
that they might bee reuenged on him,
for the slaughter he had made among
them: She never ceased entising of
him, (vntill by her faire flattering
G.v. meanes)

Examples with

meanes) he had tolde her howe that it
lay all in the haire of his head. Which
being knowne, she then with her pretie
dalliaunce, brought him a sleepe on her
lap, causing his head to be shauen. And
so (his strength beeing now gone from
him) the Philistines came and had their
pleasure on Sampson. (if you please)

The Application.

This example doth monish all men
to take god haide & beware, how they
doe match and couple themselves with
harlots, and how they giue credit vnto
their flattering words: for the fai-
rest speaker is not alwaies the surest
friend. For vnder the tongue of theye
sugured words, lie hid many times the
rankest poison of dissimulation; as it
did appeare in the tongue of this false
flattering harlot. (if you please)

L A B A N

Of his false dealing with Jacob.

When Jacob had serued his vncle
Laban seuen yeres in keeping his sheep,
for Rachel his yongest daughter (a beau-
tifull damsell) and the time now come
that he shold lye with his wife, La-
(if you please) ban

Gen. 29

ban had priuelye conueied into Jacobs
bed, his bleare eied daughter Lea, in þ
steed of Rachel, alledging in þ morning
to Jacob (who had reproued him for
his deceitfull dealing) that it was not
the custome of that place to marry the
younger before þ elder. And so (in man-
ner) forced Jacob to serue him other se-
uen years before he wold let him in-
joy his two wifes. 11. dñe 10 day
ago vñ dñe The Application
vñ dñe This subtile false dealing of Laban
with Jacob, God would not suffer to
be unrequised. For when as Laban
had compounded with Jacob to dwell
with him six yeeres more that all the
lambs & kids which his sheep & goats
brought forth in þ space, being blacke
spotted or party coloured, shuld altoge-
thers be his reward, Jacob thē by gods
commāndement & by no deceipt, vsed
such policy in the conceiving time, that
all þ increase of lambs, sheep, & goats, in
those vi. yeres, caine to his share. And
so (by þ wil of God) Labans deceit was
iustly paied him hōe, whose mind was
neuer to haue Jacob so wel rewarde.

But

24 Examples with

But as the Proverbe sayth : Hee that deceiueth deceiueth to bee deceived againe.

PUTIPHARS WIFE.

How falsely she accused
Joseph.

Gen. 39.7. The wif of Putiphar (a greate Lorde in Aegypt) became so enamoured of Joseph, whome his Lorde and maister had put in trust with the ordering of his house, and all things else beside, that she sought on him dayly to satisfie her filthy desire. And when she sawe that he would not consent therunto, she falsely accused Joseph to her husband, and made him be cast into prison, for that (as she sayd) he woulde haue misused her body.

The Application.

This example may be applyed to our subtle and secret harlots & whoremongers, who beeing sayd of any to be such, will so face it out as a slander, with plentie of oathes, that truth manye times is put to dishonestie, and the harlot or whorekeeper taken

for

for an honest person as this woman was. But let all such take heed and repent betimes, least that God (who seeth all things) laye open their filthinesse, as he did the two Judges that woulde haue defiled Susanna.

D O E G .

• Of his falsehood towards Ahimelech.

When the false subtil Doeg, had accused Ahimelech vnto king Saul,^{1. Re. 22. 18} his Lord and maister, for helping of David in his necessarie, the king then sent both for him, & for all the Priests of Nob. And when he had reasoned a while with Ahimelech, he commaunded his seruaunts that stode about him, to fal on the Priests & to kil them. But when he saw them refuse to obey his commandement, he committed the murther to Doeg, who then most cruelly fel vpon the Priests, and slue them all without mercie.

The Application.

In such a case, God is more to bee feared then man, and that did the seruaunts

Examples with

vants of Saulc wel knew, which made them afraid to lay any violent hands on the innocent. But as the couetous & flattering Doeg fell vpon those god Priests & slue them, not caring whether it wer right or wrong, so that the kings turne were serued : So is there many false Doegs yet living, that bee most readie at the Popes commaundement, to murther the innocent christians, that ricaue vnto Christ, not passing whether they doe well or evill, so that their most holy father be pleased therewith.

PRIESTS OF BELL.

Of their false deluding the people.

The Babylonians had an Idol cal-
led Bel, who had customably set before
him great abundance of meat & drinke.
And when the people saw it daily con-
sumed and gone, they beleuued that Bel
(whom they worshipped as God) had
eate it vp all, which was neither so nor
so: for þ priests of Bel, who were. 70, in
nûber, beside their wiues & childre, had
made

their Applications.

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made a priuy entrance vnder þe fable,
(where the meat stood) & in þe night toke
all away, & eate it among themselues.

The Application.

This example may wel be applied
to our Popish Bel Priests, who most
falsly deceiuued þe people with many such
false trinkets of Popery, wher Abbeies
made. And among all, this one shal suffice
to declare their falsehood. Ther was
in the Abbey of Hayles, a certain coun-
terfeit bloud (taken for the bloud of
Christ) closed in Beral, wherof the one
side (wherein the bloud lay) was verye
thin, & the other side so thick, that the
saine being turned, the bloud was not
seen. Now when the pilgrimes came
for to make their oblations, the false
Monke wold turne þe thick side toward
them. Then they not saing the bloud,
thought themselves unworthy, before
they had truly confessed them of all
their sinnes unto their unwholsome fa-
ther (I shuld haue sayd ghosly fater)
which for þe purpose were ther appoin-
ted. And thus were the people daylye
decluded and mocked to stablish theyr
pilg.

Examples with
pilgrimage & eare confession, for gaine
and lucre sake.

TEROBOAM.

Of his subtilitie in making of
the Calues.

When Ieroboam was made king
of Israel, he then fearing that if the
Jewes were suffered to goe vp and do
sacrifice in the house of the Lorde at
Hierusalem (as the manner & custome
was) that then they would rebell and
turne to Roboam the sonne of Salo-
mon, wherefore he caused two calues
of golde to be made, and set the one in
Bethel, and the other in Dan. Perswa-
ding the people that they were the
Gods which brought them out of the
land of Aegypt. By the which his sub-
tiltie, þ people inclined vnto Idolatri-
call worshipping of his golden calues.

The Application.

If this example bee applied to the
Pope, he will be found a very Ierobo-
am. For when hee had layed sure holde
on his supremacie, and got þ Empe-
rours head vnderneath his girdell, he
then

then began to establish a new religion, to upholds & maineine his Pope, dome, setting vp the Idoll Mauzim in his Popish Mass, persuading howe it was the true God that made and redeemed vs all, by whose subtil meanes we were worse trayned vp in his Idoll seruice, then euer were the Jewes vnder Ierooboam in worshipping his golden Calues.

SERPENT.

¶ Of the Serpents false deceiuing of Eue. ¶ Looke in Enuie at the woorde Saaph, and come at hys selfe in thys loip, and he shal speake to you of his

CAIN.

¶ How deceiptfully Cain slew his brother Abel. ¶ Looke in Enuie at the woorde Cain, and come at hys selfe in thys loip, and he shal speake to you of his

PRIESTS.

¶ How falsely they brought Christ to death. ¶ Looke in Enuie at the woorde Priests.

¶ How falsely the Priests dealt with the money of Iudas king of Iuda betwix 4. Ro. 12. and 23. M. a.

Examples with

vnto them to prepare the Temple that
was soze decated.

TRIPHON.

¶ How falsely Triphon betrayed Iona-
nathas, in alluring him to the Citye
of Ptolomais, which hee hadde pro-
mised to render vnto him, and at last
kille him.

JOSEPH.

Gen.39.7 How falsely Joseph was accused
by his Ladpe and Mistresse, wife vnto
Putiphar his Lorde and Maister, and
cast in prison, for y he wold not satis-
fie her importunate filthy desire. ¶ Jo-
seph hauing the feare of God in his
heart, and considering the benefit he
had by his Lord Putiphar, hadde rather
hazardde his fame, then so wicked-
ly to sinne against his Lord God, or
yet to bee founde with such ingra-
titude against his Lord and maister, that
had so put him in trust.

MENELAUS.

a. Mac.4. How falsely Menelaus defeated La-
son

their Applications.

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son with his owne money from his
Priesters office. ¶ Looke before in co-
ueitoussesse at the word Iason.

PTOLEMIE.

How falsely Simon was betrayed ^{s. Mac. 16}
of Ptolomy his sonne in lawe.

ANANIAS.

How falsely he dealt in the sale of
his land. ¶ Looke before in Coue-
tousesse at the word Ananias. ^{Act. 5}

ELIMAS.

How falsely Elimas the Sorcerer,
went about to drawe Sergius Paulus ^{Act. 13}
from Christ.

PRIESTS.

How falsoyle the Priests brought
Christ and steuen to death. ^{Mach. 27}
¶ Looke before in Enwie at the word
Priests. ^{Act. 7}

ABRAHAM.

The subtilitie of Abraham in cau-
sing his wife Sara in the lande of Ac-
gypt, to say that she was his Sister. ^{Gen. 12. 13} & 20. 1.
^{& 26. 6.}

vii. And

Examples with
And the same of Isaac.

GABAONITES.

Iosu.9.4. The guilefull pollicie of the Gabaonites, in obteining peace of Iosua.

IAEL.

Iud.4.17. The subtiltie of Iael (the wife of Heber) in killing of Sisera, Captaine of the host of Iabin king of Chanaan, being ouercome of Debora & Barake, and faine to flie into her tent for succour.

ABIMELECH.

Judic.9.4 &c. Of the wicked subtiltie of Abimelech the bastard son of Gedeon, otherwise called Ierobaal, in killing of his bretheren. 70. persons in number.

MICHOL.

1.Rc.19.11. The subtiltie of Michol in laieng an Image in Dauid her hus bands bed, whome she had let goe out of a windowe, and thereby sauued his life from the messengers of Saule, whom he had sent to kill him.

their Applications,

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D A V I D.

His subteltie to Ahimelech þ priest
of Nob, in making him beleue he was
sent of the king about his secret af-
faires, bæing nothing so.
1. Re. 21.
2. &c.

Also his subteltie before king Achis,
in faining himselfe to be mad, thereby
to escape his hands, when as he percei-
ued himselfe to be knowne.
1. Reg. 21
12. &c.

WISER WOMAN OF THEKO A.

The subteltie of the wise woman
of Theko a, to bring Absalom home a-
gaine.
2. Re. 14.4

A B S O L O M.

His subteltie in killing of his bro-
ther Ammon at a banquet, when his
heart was most merry and iocand.
2. Re. 13.
18.

I O A B .

The subteltie of Ioab in killing A-
mala, as hee tooke him by the chinne to
kisse him.
2. Reg. 20.
9.

Examples with

THE HISTORY OF A HARMONI
HARLOT.

3. Re. 3. 16 The subtiltie of the harlot in pleading
for her dead childe.

Examples of true Fasting.

DAVID.

2. Re. 3. 35 David bearing sorwe for the death
of Abner, whome Joab his Captaine
had gytlesfullie murthered, unwitting
to him, woulde neither eate bread nor
any thing else, till the Sonne was
downe.

2. Reg. 12. 14 Also hee bearing tolde by the Pro-
phet Nathan that the childe which hee
had begotten in Adultery with Beth-
seba shoulde dye, he fell to mourning
and fasting, and lay on the earth, and
would neither eate nor drinke, un-
till it was tolde him the childe was
dead.

QUEENE HESTER.

Hest. 4. 15. The Queene having knowledge by
Mardocheus of Hamans conspiracie,
commaundered to assemble all þ Jewes
that were in Susan, and to fast three
daies,

daiies, and threē nights for her, without either meat or drinke, and she and her maydes woulde fast also, before shē went to the king.

IONAS.

When God had sent Jonas to the Ionas. 3.5 Citie of Niniue , to crie out against their wickednesse, and had tolde them how within fortie dayes the citie shuld be ouerthowne , the king proclaimed a fast both to man and beast, & mour ned (both hee and his men) in Sack cloth, crieng on God day and night, lamenting their sinnes, to see if he woulde of his great compassion & mercy spare the citie.

The Application.

These foresaid examples if they be compared & applied to the popes fast, are far vnlike. For those holy saints of God, forbear al kinde of meates & drunks & care of worldly things to subdue their bodies, that by þ help of the holy spirit they might be þ beter disposed to pray & lift vp their hearts vnto God. But the fast comāded by þ pope, is not to subdue

V.iii.

and

Examples with

and chasten the bodye, but rather to
fill and to pamper it vp. For what is
it else but a pampering vp and a plaine
superstitious heathenish fast, to abstain
from flesh on the fish day, & feede on
all other good meats & drincks as long
as the guts will hold. I haue knowne
divers of our spiritual Prelates in the
Popish time, that on good friday wold
haue no manner of fish vpon their ta-
bles, but onely sweete fruits and po-
tage of threé sortes, which kinde of fast
was never commandied neither yet al-
lowed of GOD. For true fasting
lyeth not in the forbearing of this or
that meate, but in the subduing of our
vicious lustes and carnall extortions
one to another, as it is declared in the
58. Chapter of the Prophet Esay.

¶ Looke more in Abstinence.

¶ Examples of good intents.

NADAB AND ABIHU.

¶ Of the good intents of these
two men.

Na-

NAdab and Abihu (the sonnes of Aaron) were both of them consecrated and anointed priests with their father, to offer for the sinnes of y people according to the law prescribed unto them by Moses. Which lawe al though they were bound to follow, and rightlye to execute as their father Aaron did: yet notwithstanding, this fond fantasticall fancie (as it seemed) stroke into their heades , to thinke that God wold be pleased with whatsoeuer was done unto him of a zealous minde and god intent. And so they taking either of them his Censor with fire and cense therein, made unto God their sacrifice, with other fire then he by his law had appointed, which thing so kindled the wrath of God against them, that hee caused fire to fall downe from heauen aboue, the which consumed them both to ashes.

The Application.

By this example it doth most evidently appeare , that God is not pleased with those that doe cast aside his

Examples with

commaundements and serue him after
their owne fantasies, as did the Papi-
sticall Nadabs and Abihuēs with their
strange inuented Idolatricall seruice
of their Popish Massē, with their hal-
lowed fire, ashes & palmes , with their
gadding pilgrimage gate, to worshippe
dombe Idolls of wood and stone, with
light of candles before their eyes to see
the better about them, and a thousand
like, all of the same stampē, wherof not
one is approued by the word of God,
but all disallowēd and utterly condem-
ned by the same. So God hath expres-
ly commaunded saieng : Doe not eue-
ry one of you whatsoeuer shall please
his owne fancie, but that onely which
I commaund you to doe . Now seeing
that our god intents will not serue to
please God, so long as they be not agree-
able with his holy word, what a great
folly & madnes was it then of þ Pope
& his clergie to suffer þ people to wan-
der in such fond foolerie as to deserue
Gods great indignatiō to fal vpon thē,
no lesse then it did on the two sonnes
of Aaron .

S A V L.

SAUL.

Of his good intent.

After that Saul was anoynted king ouer Israel, God sent vnto him his prophet Samuel with this comandement, saieng: Thus saith the Lord of hoastes, I remember þ which Amalech did to Israel, how they laid wait for them in the way as they came vp frō Aegipt: now therfore go & smite Amalech, & destroy all þ pertaineth vnto thē, & wout compassion slay both man & womā, infant & suckling, ore & shaepe, camell & asse. Saul now (having this comaundement frō God) went wiþ al expeditiō against þ Amalekites, & fought wiþ those wicked enimies of God, vntill he had destroied both mā, womā & beast, not leuing one aliue, saue only he had compassion on Agag their king, & reserued þ best of their catfel to sacrifice vnto þ Lord. And now for because þ Saul had thus prefered his own good intēt, before þ comandemēt of almighty God, it was told him by Samuel þ prophet, þ forsoniuch as he had cast away þ word of þ lord, therfore the lord had cast away him frō being king.

And

1. Reg. 15.

Examples with

And so for his good intent, he lost not onely his Kingdome, but therewithall (which was more) the loue and fauour of God.

The Application.

It may so be that Saulc by this his mercie shewed to Agag, had soime respect to the generall commaundement of God, whereas he saith : Thou shalt not kil. But now for somuch as he was expressly commaunded of God to kill & did it not at his commaundement, he was cast out of his kingdome. Now, if Saules good intent deserued no better then so, what hath that most wicked Saulc the Pope deserued, the which having no commaundement of God, doth kill and murther the Christian profisers of Christs holy Gospell, not sauing one of the least of all the whole flocke of Christ, that commeth within the lists of his most wicked & tirauous law. The god intent of King Saulc for that it somewhat extended to mercie & pitte, seemeth much more tollerable, then this most mischienous god intent of the Pope, vnde of all pitie, mercie,

or iniſtice. Wherefore the Lord, as hee
hath begun, will at the last cast him
out of all his vſurped power and digni-
tie, to his vſter deſtruclion.

Vza. 2 Reg. 6.

Of his good intent.

When as Dauid at the command-
ment of God, and by his almighty
aide, had ouercome and slaine the Phi-
listines, he shortly after prepared him-
ſelue to goe vnto Gibeon (a place which
laye in the Cittie Kiriathiarim) to fette
home the Arke of God, the which was
then in the house of Aminadab, where
it had remained the ſpace of twentie
yeares. And now for the moare ſamely
conveying away of the ſame, they laid
it vpon a new Carte, appointing Vza
and Ahia the two ſonnes of Amina-
dab, to waite thereon and to drige it
forth, & when they had brought it with
great ioy and mirth of muſical instru-
ments vnto Nachors threſhing flore, it
chaunced the Oren to ſtomble, and as
the Arke began therewithall to ſhake,
Vza (of a good intent) laid his hande
there,

A viiiijt
Examples with

thereupon, to stay and holde it vp, that it shoulde not fall, which fact of Vza, displeased the Lord so sore, that imme diately vpon the same, he smote him with present death.

The Application.

By this example we do see, what danger it is to serue God with good intentions, contrary vnto his most holye and sacred word: for God did punish Vza for taking that office vpon him, the which belonged vnto þ Priest. For by the law of Moses, it was vnlawfull for any to touch, either yet to looke into the Arke, saue onely Aaron the high priest & his sonnes. Which holy lawe it seemeth our unholy father of Rome, now to haue counterfete for the aduancing of his owne little Arke, that is hoised vp ouer the Altar, with his worme eaten Manna therein, & made it vnlawfull for any to touch either yet to looke into þ same, saue he alone, & his polshorne company of priests.

PETER.

Of Peters good intent.

When

Mar. 8. 22.

When Jesus had asked of his disciples what men did say of him, and also what they themselves did think him to be? They had no sooner made answer; but by he spake it openly & said: how that by son of man must suffer many things, & be reproved of the elders & of the high priests & scribes & be killed, & after three daies rise again. Peter now hearing this, of an earnest zeale that he bare to his master (whom he confessed before to be very Christ) took him aside & began (as it were) to rebuke & persuade him from his suffering of death. Then Christ being much offended with his words, turned him unto his disci-
ples & said to Peter: Go after me ~~to~~ Sata
(which is as much to say as an adversary or an enemy) thou sauorest not the things by be of god, but by things by be of men.

The Application.

We may see by this example, wherof our good intents (many times) do smel: for Peters persuading of Christ from death, was euē as much as to drawe him away frō obeying his fathers wil, who (of purpose) had sent him down frō heas

Examples with

heauen to giue his life for the redemp-
tion of the whole world. But such is
the worldly zeale of many (sometime)
to perswade his friende, whome God
hath allotted to dye for his word, rather
to sauе his life by a little recanting or
other subscribing, then for to lose it by
cleaving stedfastly vnto the truthe. And
so for the gaining of this mortall lyfe
for a season, to loose the life which is
euerlasting in heauen.

SAVL called PAUL.

Of the good intent of this
man.

Shortly after the death of Christ,
the rage of Saule was so great against
his Disciples, that he (among þ other
Jewes) became the greatest persecuter
of them. And so to make hauecke of
the people that favoured the doctrine of
Christ, he sought all about in euerye
house where they were, drawing them
out both men and women, & cast them
in prison, threatening great slaughter a-
gainst them. And so in this his great
blustering rage against the poore mem-
bers

bers of Christ, he gate him to the high priest, obtaining of him his letters to the Synagogues of the citie of Damascus; with such au thoritie, that wheresoever he founde anye of that waye, he might appre hende him, and bring him bound to Ierusalem. All this he did of an ardent zeale & good intent, thinking therin to haue plesed & serued God ver y wel. But as he went on his iorney, towarde Damascus, to execute his tiranie upon the poore Christians, it pleased God to conuert & turne his minde. So that now he began to fauour that way, which he before did most cruell y e hate and persecute. And so (at the last) of a cruell Saul, he became an earnest preaching Paul, and trus imitatour of Christ.

The Application.

This example declareth, that so long as we are without the true knowledge of God, and our hearts hardened, our owne rash zeale leadeth vs into all blinde ignorance, & superstitious er rors. As we see it hath done the Papists, who haue & will alwaies perse

Examples with

cute the frueth, vntill it please God to tourne them from Saules vnto Pauls, by remouing away that great blocke of wilfull stubbernesse, which presseth down their harts so sore, þ they cannot receiue þ truth being offered vnto thē, & shining never so clere in their eyes.

I E V V E S .

The good intent of the Iewes.
When the Iewes had gotten Christ into their handes, they led him first to Caiphas the high priest, who thē (for thy withall) assembled a coucill to put him to death. And when they had thoroughly examined Christ, & heard all þ false accusations laid against him, by such false witnes as they had procured, they sold by their law, þ he was worthy to dye: because (as they said) he had blasphemed in saying he was þ son of god: wherþo they led him boūd to Pilate þ temporall Judge, þ under þ civil law he might be condēned, for because it was not lawful for thē (as they said) to put any man to death: & so desiring Pilate þ he might be crucified, they never ceased criēg on him w̄ Crucifige, vntil he was nailed on þ crosse & dead.

The

The Application.

Here may we see the practise of the papists good intent, rightly set out and painted in their colours. For whē they hāve once got Christ in his members within their gripes, they bring them (soone after) before Bishop Caiphas, who then (with his counsel about him) examineth them according to the popes decrees. And if they deny their most holy fathers supremacie, or any article els of their popish laws, th̄e are they worty to dye by the lawe of their mother holy church of Rome. And yet of them selues they are so vengible holy, that they neither may nor will put any man to death, but commit the offenders of their pharisaicall lawes to the temporall Judges, whom they do make their slaughter men, to kill and burne up the Christians.

Examples of false reperiance.
CAIN.

When Cain had secretly slaine his brother Abel, was demanded of

I.iij.

God

Examples with

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God what he had done with him , hee confessed indeed, that his iniquitie was more then it might be pardoned, which was but a desperate repentance, without any hope or trust in the mercie of God.

SAVL.

1. Reg. 15. King Saul being reprooued of the prophet Samuel for disobeying the voyce of the Lorde , in slauing of that which he was commaunded to kill, confessed his sinne as though he had truly repented, & did but dissemble in his hart. ¶ Looke more in disobedience, at þ word. Saul,

IEROBOAM.

3. Re. 13. 4 Jeroboam seeing his hand to be dried vp after he had stretched it out to lay hold on þ Prophet which had prophecied against þ altar in Bethel, desired the prophet to make intercessio to god, that he might haue his hand restored againe, which seemed a true repentance, and was nothing lesse.

ACHAB.

3. Reg. 21. 20. When the Prophet Elias had reprob-

pronied Achab for þ death of Naboth,
and told him of all the enilles that the
Lord intended to bring vpon him : he
rent his clothes and put on sackcloath,
and made such a dooe, as though he had
most truely repented, which was alto-
gether but plaine hypocrisie.

ANTIOCHYS.

Antiochus King of Macedonia, hea. 1. Mac. 6. 3
ring of þ great ouerthrow of his host
in the land of Iuda, & how by þ Jewes
they were driven away, & that the ab-
ominable Idol which he had set vp at
Jerusalem , was cast downe & broken
in pieces, and the Citie and Sanctuarie
repaired againe , he then fell sicke for
sorrow, & fained as though he wer sorry
for þ spoyle he had made at Ierusalem,
when he thought nothing leste in his
heart. ¶ We shall read of another An-
tiochus like unto this. 2. Mac. 9.

PHARAO.

Of his false repentaunce.

When God had plagued King Pha- Ex. 8.
rao with diuers & sundry plagues, and
¶.iii. that,

Examples with

that he felte shē most grievous & hurtfull both vnto him & to all his people, he then (fearing the sequell thereof) acknowledged his sin, desiring Moses and Aaron to pray to the Lord, þt he would remoue & take them away. Which being done & he now at rest, he fel fresh to his former wickednes against þt poore Israclites, & therin persisted vnto þt end.

The Application.

As we see the practise of this wicked Pharao to confesse his sin at þt plagues of God, which being remoued, became as mischievous as he was before: even so is the practise of our great swerers, extorsioners, dronkardes, adulterers & fornicatores drowned in fleshly plesures to haue some remorse of their filthy life, whē God doth touch thē w^t any great sicknes or other calamities, and beeing no sooner recovered againe vnto health they play the dogs, and turne to their vomite, and become the same men they were before, or rather much worse.

SIMON THE SORCERER.

Of his false and vndre
pentauice,

When

When Simon was in the Citie of Samaria, wheras he had soone corrupted the people with his witchcrafte & sorcery, it chanced Philip to come thether. And when he had preached Christ and sownen among thē his most holy word, they gaue such credit vnto Philips doctrine, that they al (both men & women) were conuerted and baptised in his holy name. Then simon perceiving the peoples conuersion, & how they had cast him off, plaied the part of a subtil conuert, in taking Baptime vpon him as other did, whose craftie wilinesse was sharply rebuked of Peter, forsoomuch as he saw, that his heart was not right in the sight of God.

The Application.

As simon the Sozcerer thrust in himselfe among the people of Samaria, vnder þ colour & face of a true conuert, so now do many olde false teachers of popish sorcerie (seeing their holy fathet Simon of Rome forsaken) make a faire face in receiuing the gospell and ministratio therof among þ true professors

Examples with
of Christ, when as their hearts are as
farre away from it as Simons was.

¶ Examples of true Re-
pentance .

C H I L D R E N O F I S R A E L .

Judith. 4

The unsainted repentaunce of the
Children of Israel, and earnest bee-
searching God to helpe and visite them
with his strength against Holopher-
nes, now being come to besiege the Ci-
tie Bethulia, and to bring them vnder
the power of Nabuchodonosor king of
Assyria.

P R O D I G A L L S O N N E .

Luk. 15.12

The true repentaunce of the pro-
digall sonne, is a comfortable example
for all sinners. ¶ Looke in Enuite, at
Elder brother,

Z A C H E U S .

Luk. 19.8

The true repentaunce of Zacheus,
who gaue halfe his goods to the poore,
and restored foure fold to thosc he had
wronged, is a good lesson for all extor-
tioners and wrong doers to follow.

J E V V E S ,

I E V V E S .

At the first Sermon that Peter made ^{Act. 2.4} after Christ's ascension, there were about 3000 persons that repented them of their Jewish religion, and were baptised in the name of Christ. ¶ The Popes religion is much worse then the Jewes was, and therefore much more to bee refused.

D A V I D .

Of his true repentaunce.

Dauid commannded his Captain ^{2. Reg. 24} Ioab, to goe and to number all the tribes of Israel to see what power he might make to withstande his enemies. And when the whole number (which amounted to 13 hundred thousand men of might) were brought bin to him, it smote in his heart by & by, that he had offended, beseeching God to forgive him his sinne, and that for his fault he might rather fall into his most merciful hands, then into the hands of men.

The Application,

J. v,

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15 Examples with

If God were offended with Dauid, onely for that he caused his people to bee numbered, then were it not lawfull for any Prince to do the same. But that every king and prince within their dominions, may lawfully take a view of their subjects, and to know the strength of their realms. They haue a plaine example by God himselfe, wheras he spake to Moses & bad him take a sum of al þ congregations of þ children of Israel, &c. So þ it was not þ numbering of Dauids people, wherefore the Lord was offended with him, but þ he trusted now in the number of his men: wherof when it came to his mind, he repented sore. For, to trust in number & multitude, & not in þ Lord, is as far out of þ way, as wer our lip-labourers, & holy beadmen, trusting in scruing of god by their number & tale, to merit heuen & saluation therby, of þ which I doubt not, but many nowe, (beeing tourned to Christ) haue truly repented.

ROBOM.

Of his true repentaunce.

Ro-

Roboam (the sonne of Salomon) hearing by the Prophet semcia that God was displeased with him for forsaking his laws, he so repented & humbled himselfe, y^e the Lord wold not altogether give him into the hands of Sesac king of Aegypt, but suffered sesac a little to spoile him, & to haue both him & his people in some subiectiō, y^e Roboam might know the difference betwēne his seruice and other kings of the earth.

The Application.

Seing that nothing displeaseth so much our Lord God, as doth y^e forsa-
king of his laws contained in his holy
word: let vs not start frō y^e truth to fo-
low fantastical popish fables, as heretofore we haue done. But being now
admonished by semcia y^e true preachers
of Christ's holy gospel: let our desire &
whole indeuour be to embrace & to fol-
low y^e same. And then God (of his mer-
cy & goodnesse) wil so restrain y^e tirani-
tal power of y^e Romish sesac, y^e he shal
not much spoile vs, neither yet be able
to draw vs away frō our seruing god
in truth, vnto his Idolatrical seruice a-
ny more.

Examples with

~~God's command to them to make~~
~~God's word to NINIVITES.~~

~~and of their true repentaunce.~~

When God had suffered the Niniuites long for to walke in their sinfull and wicked wayes, he then sent his Prophet Ionas with this premonition; that there were yet fyue dayes, before that Nineue shoulde be destroyed. The people hearing this terrible iudgement denounced against the Cittie, gaue such credit to God and his holy Prophet, that (from the most to the least) they fell into such a repenting of their former liues, that God (having pittie on them) revoked his sentence.

The Application.

It shoulde seeme by this example that God had ordeined the Niniuites to be converted (as that in short space) by the preaching of Ionas, to the great rebuke and shame of the Israelites, that having the warning of all the Prophettes of God (and that in so manye yeares) would not conuert nor tourns unto him. And as it was then with the Israelites, even so is it noise with our

our misneked Papists, which will not
repent nor tourne from their Popish
errours, at the voice & trumpe of Gods
holyn word, sounded in their eares by
so many Prophets and godly Preach-
ers. But in the last daye, the Nini-
nites, in which at the voice but of one, re-
pented: will rise vp against so many
of them both, as haue not truely bene
sorrie in theyr heartes, to their greates
shame and confusion.

P E T E R.**Of his true repentaunce.**

When at the voice of one silly poore
wench, Peter hadde thrice denied his
Maister Christ, he hearing then the
crowing of the Cocke (which was the
token that Christ had giuen vnto him
before) was striken with inwardre re-
penstaunce so sore, that he wept most
bitterly for his great offence.

The Application.

This example doth manifest vnto
vs, that no man is able of himselfe to
stand in persecution without the great
aide and assitaunce of God, for Peter
had

Examples with b

had boasted a little before unto Christ, that whosoever were offended because of him, yet would not he be offended, for he was readie both to go to prison with him, and to suffer death with him also. But when it came to þ triall, his owne infirmitie & weaknesse did then so appeare, that he was not able to performe his promise, but like a cowarde, shronke at the voice of a woman.

CHILDREN OF ISRAEL.

Of their true repentance.

When God had oftentimes deliuered the children of Israel out of theyr enimies hands, yet now after the death of Iair who had judged Israel 22. yeres, they forsooke the Lord & fell a fresh to þ worshipping of their old false Gods of the Heathen : which so kindled the wrath of God against Israel, þ he gaue them ouer into the hands of the Philistines & other enimies, who vexed them so sore, for the space of 18. yeres, that they cryed unto God, confessing theyr sinnes, as men very sorry for that they had done. But when the Lorde had rehear-

rehearsed, howe often he had deliuered them out of the handes of their enemis, and bid them goe and cry on the Gods whom they had chosen, for hee woulde helpe them no more. They cryed out and sayd : O Lord we haue sinned against thy maiestie, therefore do unto vs whatsoeuer thou wilt, onely we pray thee to deliuere vs from this present daunger that we are in. And so they cast away all their false Gods, and serued the onelye true God as right.

The Application.

The Application, Part 110

If we doe apply this example to the doctrine of our time , we shall see as greate weaknesse to appeare in vs, as did then in the Israelites . For when it pleased GOD by his worthy Minister and famous Prince , king Henrie the eight , to deliuere vs from the Popes bondage , vnder whome we were inforced , (time out of minde) to worshippe his falle forged Gods and Idollcs , and hadde nowe brought vs vnto the knowl-

Examples with

knowledge of the very true God, reueled in his sacred and most holy word; how soone (after the death of that noble Prince and his godly sonne) didde we cast vp our Cardes , and runne to our olde slauery of Idoll seruicing vnder the Antichrist of Rome againe . But beeinge worthelye plagued of God for our sinnes, and cowardly forsaking of him : Hae hath now at the pittifull mone and groninges of his elect , reduced and brought vs againe vnto him , by his worthye Minister our most gracious Queene Elizabeth , for whose preseruation let vs alwaye praye , that her highnesse may long reigne ouer vs, and in all health and perfect estate. Hail to our worthye Queen.



One . malice . can . acoo . errand .
Sould . and . to . the . h . e . l . l .

A

BRIEFE CONFERENCE between the Pope and his Secretary.

This is hee (saith Daniel) that shall speake meruailous things against all the God of Gods. Dan. 11, 36.



The Pope now sitting alone in his priue Chamber, excoffating and musing on the high estate of his Supreme dignitie, calleth his Secretary unto him. Who being entered the chamber, and standing before his high magnisence to knowe his holynesse pleasure. The Pope beginneth on this wise to say unto him:

Forsomuch as by good experiance wee knowe thee both learned, trustie, & wise,

L. our

A conference betweene
our pleasure is to haue some confe-
rence heare with thee in secret, of mat-
ters concerning our high supremacie,
which(as thou knowest)is greatly dis-
dained and sore impugned of ma-
nye lewde personnes abroade in the
worlde.

Secretary.

O most holy and reverend father,
what thing doth move your holynesse
to haue any conference with me in such
high matters, one of all other your ser-
vants most unwoorthyp and vnsit ther-
vnto.

popc.

In that thou disablest thy selfe, is
not to be discommuned. Vnde mind not
so to intreate thereof, as to make it a
matter of doubte, but onelye to heare
what thou canst imagine of their mis-
liking in any point.

Secretary.

For me so to doe, is not onelye
hard, but also dangerous vnt uttering
mine imagination vnto your holynesse.
For what canne be thought to
procede from the mouth of an enemy,
but

but onely sharp and most bitter words
against you.

POPE.

It shall be no daunger vnto thē at
all, to declare vnto vs whatsoever thou
thinkest, may be þ answeres of others,
and not of thy selfe.

SECRETARY.

Alasse holye Father, I am so afraid
and so loth to meddle in any such mat-
ter, as is like to be vnplesaunt vnto
your holynesse, that I cannot tel what
to do, yet forsomuch as it is your plea-
sure to haue me to iude therin, graunt
me your pardon, & I shall (so nigh as I
canne) most trulpe better their mea-
nings, without any feare or respect of
person, in aunswering to your de-
mandes.

POPE.

Wēs graunt thee our free and
absolute pardon, sape what thou
cannest, wē will accepte thy conie-
ture therin. And nowe first of all,
what is the cause (as thou thin-
kest) that our most terrible Cen-

B.II.

sois,

A conference betweene

sors, the which we haue sent and pronounced at sundrie times against those rebellious dominions which ought to be subiect to vs and our holy Lawes, are nothing feared, neyther yet regarded.

Secretarie.

Now truely considering your holynesse to haue of so long a time bene taken, reputed, and holden for the universall Pope, the supreme governour here vpon earth, and so had in honour & reverente with one & other throughout all Christendome: I cannot well conceve what shalde moue them to let so light by your sore maledictions, unlesse they imagine (as I feare me they doe) your holyness to haue no such power in cursing, as canne (in effect) do them any harm, either yet work Gods displeasure or indignation against them.

Popes curse shaldes

And doest thou haue their opinions to be no better of me then so fructfull Secretarie. I see no likelihood able to moue me to iudge

judge any better therein.

Pope. ~~and son of all~~

They are greatly deceived, for as Christ did curse the Figge tree, because it was barren, and brought forth no thing but bare leaues, so I his Liere tenant may curse all those that will not obey vs, and bring forth such fruites as our Lawes prescribe vnto them.

Secretary. ~~a reading of the~~

They will not denie (as I take it) but that your holynesse maye for your pleasure curse at all times (e whiche you will) by the force & power of your owne Canonicall lawes, but not by the lawes of Christ. For he baeing meke & lowly in hart, did never use any sacerdtrie mittie on those which withstand his doctrine, or would not believe him. For though þ deserved curse of god was due vnto their infidelity & stynesse of hart, yet did he never pronounce any curse vpon them, no not on those malitious & spitefull Jewes, þ did so viley torment & put him to death, but meekly besought his father to forgiue þ offence of their

Note.

A conference betweene

great ignorance: and therfore seeing you follow not Christ in meeknes & lowlines of hart, but curse (as the Pharesies did) all those that cleave vnto him & do fauor his most holy word, they take you for no lieuetenant of his , but a cruell persecuter of him in his living mem bers. As for y barren fig tree, Christ had no sooner said: Neuer fruit grow on thee hence forward, but the tree by & by began to wither & dry away. But those gret nations & kingdomes whom yee haue cursed with as good a will (thinke they) as ever had Balaam to goe for to curse y whole hoast of y Israclites, God notwithstanding hath so prouided his blessings for the against your cursings, y they do prosper & fare not a whit the worse, but a great deale y better , and make sinal account of the curse ye haue cast vpon them.

Pope.

And feare they no more to be cursed then so: Are they now become such ioyfull fellowes to set more light by our curse, the did their forefathers so many hundred yeres heretofore .

Secre-

Secretary.

They do not regard (as it seemeth to me) euery mans curse alike. When a good man curseth the evill, they think it ought to be somewhat feared, least at his prayer God take vengeance, as he did on y^e children y^e mocked his holy Prophet Eliseus. But when y^e evil & envious do curse & rail on the good, as did y^e proud giant Goliah, & Semei the son of Gera on good king David, it is not to be passed on. So now, they seeing the sounde of your curse to be nothing else but such a frivolous malitious wind as was y^e curse of the two forenamed, are not so weak & faint hearted as were their foys fathers drowned in ignorance, which so ruled and bare such a sway in their hearts, that whosoever sat then in your holy seate, was taken for more then an earthly man, yea more then for halfe a God.

Pope.

And doe they not take vs so now?

Secretary.

It doth not so appeare vnto me. For if they so did, then woulde they both

B. iii.

trem-

2d A conference betweene

tremble and quake at the least displeasurē
ye offred unto them, even as their
forefathers did.

Pope.

And what will the Poddies then
haue vs to he?

Secretary.

Your holinesse not displeased, they
take you but onelpe as a meere man,
subject to sinne and death , and to all
other worldype calamityes (by A-
dams transgretion) as they themselves
be.

Pope.

Then by thy saying they count vs
all one with the vileſt begger that go-
eth in the ſtreete , making no diſfe-
rence betweene the Lieuetenant of
Christ & another meane person, wher-
as our lawes (which ought to bee cre-
dited) hath made vs more then a pure
man.

Secretary.

If that perhaps they doe gather &
ſaye , that forſomuch as it is but the
laue of a man, and a toy inuented by
ſome of your predeſſours, to make tho-

peo-

people to feare both him and all other his successors the more, it ought not to be regarded, neither yet esteemed. For that prerogatiue which your holynesse claimeth, namely, to be more then a pure man, hath none that euer was borne of a woman, saue onely our Saviour Christ, both God and man. For he being God was also made man to redeme the sins of the world, by shedding of his precious bloud.

Pope.

As Christ is both God and man, To reason will that I his Vicar and his chiefe Magistrate, having both swords committed unto me, be more then sole man, and therfore the law considering mine high authoritie in both Estates, hath neither made me a God, neither yet a pure man, but even as it were a middle thing betwene both.

Secretarie.

Whereas your holynesse iudgeth it reasonable, that you being Christs onely Vicar on earth, shuld therefore be more then a pure man, I feare me they think it as farre from reason and truth, as it

B.V.

was

A conference betwene

was for the prouid Emperour Dioclesian to say he was brother to þ Sunne and Mone : the one is no more belated of them then the other. For it can not be founde (will they say) in holye scripture, wher all things necessary unto salvation be wholly contained and written, that Christ did institute you , as his only vicar, or head aboue all the rest of his spirituall pastors. And therfore S. Paul knowing of no such name of dignitie or unequalitie to be among the Apostles & holy teachers in all his time, is bold to affirme & say, þ Christ sitting in his humanite at the right hand of God his father in heuen, is the only head of þ church haer in earth, guiding & ruling the same by the power of his Godhead from time to time, which no man els was euer able to do but he alone . Christ (will they say) haere in earth hath many vicars . For whosoever is called to the office of a spirituall Gouvernour or Teacher of his holy word, every such one doing his dutie with all faithfull diligence in his vocation, is the true vicar of Christ. And whereas

the Pope and his Secretary.

Wheras your holines (as they do think) usurpeth vpon the temporall sword, ye doe it by no imitation of Christ, neither yet of Peter or any of all the Apostles. For when the Jewes wold haue made Christ a king, he auoided himselfe out of sight, and would none of it. And whereas Peter did take vpon him to draw his sword, he was commaunded (of Christ) to put it vp againe, and was sharply rebuked for drawing the same: which was a plaine admonition vnto all his fellowes, from intermeddling in the civil regiment: so that by these examples ye are excluded from the use of the temporall sword, and haue no sufficient warrant to beare you in your vnlawfull vsing the same, but onely the notorious fact of Boniface the eighth, in shewing himselfe to the people, first in his Pantificalbus, and after in his Imperiall robes with a sword borne naked before him, boasting how that he had power and authoritie on both the swords. And therfore in ye do follow the intollerable pride of such a foregoer wout any ground in gods holy word;

W^m Willm

They

Boniface
the viii.
first usur-
ped the
temporal
sword.

A conference betweene

They do not take you for halse a God,
neither yet to be more then a man.
But rather a middle misshapen thing,
begotten betwæne some of Satans
brode, and so brought into the world.

Pope.

They prattle (like a sorte of maliti-
ous heretiks) they wote not what. For
in the holy decree of our Predecessour
John, it doth most evidently appeare,
that Kings did bow and submit them-
selues unto Bishops. If Princes did
so in the time of John, then how much
more ought they now to bow & hum-
ble themselves unto me, the head of all
Bishops. And this doth the answere
of my Secretarie.

As for the decree of your holy Pre-
decessour Pope John, they giue no more
credite therunto, then they do to an old
wiues fable. For they (as it seemeth)
doe count him a very meacock, & farre
unworthy the name of a Prince, that
will suffer his head to be vnder þe gir-
dle of a Bishop, counting your holines
to be no more then þe Bishop of Rome,
with the same authoritie þe your other
fellow

fellow Bishops haue in their own peculiар Diocesses. For when as Christ sent out his holye Apostles abroade to declare the Kingdome of God to y lost sheape of Israel, with equall power and authoritie in preaching and doing of miracles , they sought no superioritie one aboue another, but ioyntlye togethers fulfilled their message in y name of Christ, as they were commaunded . Which example (thinke they) your holinesse ought to haue meekelye followed , and not to haue clymbed vp vnto your suprenacie by unlawfull & subtil meanes , for in not entering in by the doore a right, ye haue obtained and purchased such an vnseemelye name vnto you and to all your successours , as doth not become me your seruaunt to name.

ADVICE : M^r Pope. as companion to

I know what thou meanest . But they are most warrant & subtil theues, that woulde (if it lay in them) rob me of all the whole power which I haue not only aboue both Bishop and King, but also aboue the Emperour himselfe, as

may

A conference betweene

may appear by the two great lights (the Sunne & the Moone) which God hath set in the firmament. The greater (which is the Sunne) to signifie mine ecclesiastical power. And the lesser (which is the Moone) the ciuill power of the Empereour. For as the light of the Sunne excedeth the light of the Moone, so farre surmounteth my power aboue the Imperiall Kingdomyes heare vpon the earth.

Secretary.

Perhaps they will reason on this wise against your holynesse and saye : When God the creator of heauen and earth had made an ende of the worlds creation, he then proceeded vnto the dividing and setting of things in order, appointing to euery one his proper office what they shoulde doe. The daye he appointed to be light : The night he appointed to be darke : The Sea to keepe him within his boundes, and to bring forth the increase of things according vnto his kinde : The earth after his kinde also : The Sunne to rule the daye, and the Moone the night.

All

All these w^e other things moe (as your holines knoweth much better thē they) were made (will they say) & created for the only use of mans commoditie, and not that man shuld abuse the good creatures of God, to make them serue his owne fancie and pleasure. For wheras your holiness alleadgeth these two great lights (the Sunne & the Moone) to be ordained of God to shew the differencie betwene your power and the Emperours, they see no such meaning in the Almighty, but that he made the one to serue in the day, and the other in the night: and this maketh altogether against you. For as God gaue no authoritie unto the Sunne to rule in the night, neither yet to the Moone to rule in the day: so hath your holiness no commaundement of him, to make any intermeddling in y^e civil regiment, which is the Princes office proper unto him, as is the spirituall function unto you, of the Ecclesiasticall order.

They count it as great an offence in your Holynesse to playe the Ringe, as it was in Azariah,

Ling

A confERENCE betweene

King of Iuda to usurpe vpon y priests Office, for the which God stroke him with the Leprie, and so he ended his wretched life. Aaron was vnder Moses the Ciuitall Gouvernour and head of the Common weale. Christ was obedient to Cesar and paid him Tribute. Peter commaundeth, to submit our selues to all manner Ordinaunces of man, whether it be to y King or other Rulers sent of him. By the which examples (think they) ye ought to be subject as well as all others to the higher powers.

POPE.

It is no meruayle they be so farre runne into heresies, seeing they doe so mistake the scriptures and wraast them vnto their owne purpose. For my Dominion ouer Kings & princes is plainly set forth by the Prophet Jeremy, where as of me he saith on this wise: Behold, I haue set thee ouer Nations and Kingdomes, to plucke vp and roote out, to destroye and throwe downe, to buylde and to plant. Now, what more (I pray thee) can there be said to proue mine

mine authoritie ouer both king & Emperour, to place and displace, as I doe thinke good.

Secretarie.

Alas holy father, those people whom ye haue so bitterly cursed, doe thinke there is none, that euer yet had a greater grace, in mistaking and wrong alledging and wrastring of holy Scripture then your holines hath. For what allegation soeuer ye doe bring forth of Gods holye word, it serueth as much for the Turke to proue him a good christen man, as it doth your authoritie above either Emperour or King. This place of Jeremie, the which your holynesse haere hath alleadged, is nothing meant nor prophesied of you, that you shuld haue power to depose and set vp any Prince at your will and pleasure, but onely (as they doe take it) is ment and prophesied of y ministers of Chal his Church, that they shuld haue power and authoritie by the word of God, to beate downe the proud & high minded, that did lift vp themselves against God, and to plant assurance of Gods

A conference betweene
great mercie in the hearts of the huma-
ble and penitent sinners. And now soz,
somuch as ye do lift vp your self above
God and man, they haue most iustlye
executed their commission vpon your
vsurped authoritie, and beate it downe
flat to the ground.

Pope.

They doe most falsly apply the tert
of Ieremy. For what hath the Minis-
ters to do with me. It is onely I that
haue power and authoritie to binde &
loose both in heauen and in earth, to set
vp, to depose both King & Emperour,
and to giue their dominions, to whom
I lyf.

Secretarie.

Ye ought not to glory in your bin-
ding & losing, no more then other peare
Ministers doe. For it is not you þ ei-
ther doth binde or loose any man from
his sinne, but it is the word of God pro-
nounced by you, wherof your holines
is but a minister, as other inferior pa-
goes be. And this they doe proue (as it
sameth) by Christis owne words wher
as he saith : Goe your wayes into all
the world, & preach the gospell unto all

crea-

creatures, and he that believeth and is baptised shall be saved; but he that believeth not shall be damned. Her it doth most manifestly appere unto them, that ye are but a minister as all þ Apostles were, which had the like power that your holinesse hath to binde and loose with the key of Gods holy word. And as for deposing and setting vp of princes, it was not the Office of anye Apostle, so to usurpe to the pretudice of any Prince. For where is it found that euer Peter did take vpon him to displace any Prince and to set vp another in his roome? or when did he suffer any Prince to kisse his fote or to hold his stirrop? or wher is it found that euer he made either King or Emperour to fall at his feet, till he trode vpõ him? or yet to stand at his gate 3. daies & 3. nights barefoot in þ winter, before he received him into his pallacie? or whē did he enterdise any land, or discharge any princes subjects fro their obediece due unto thē? And yet al these (say they) haue you & your predecessours most arrogātly taken vpõ you to do in þ name of Peter, whose

A confeſſe[n]t betweene
minde and will never was, that anye
such filth of usurped autho[r]itie shoulde
either be hidde or couered vnder his
cloake.

¶ To the Pope. ¶
¶ I doe perceiue by thy falke, that as
mong those hereticall protestants the
Scriptures are much abused, and also
peruerted from their true sense. But (as
my Doctors doe witnesse) I haue not
only autho[r]itie ouer Kings & Princes
here below, but ouer the Angells that
be aboue. For I doe command in my
Bull the Angells of Paradise, to re-
lease what soule I will out of Perga-
fonye, and to place it in heauenly roye.

To the Secretarie.
¶ I think it be hard to make them con-
ceive either yet beleue, how that your
humane voyce should enter so far into
heauen as the Angels might heare it, &
so obey your commandement: for they
be spirits, alwaies standing before the
throne of God, attending to do his wil,
(whether it be to comfort þ faithful af-
flicted, or to scourge the ungodly & wil-
ked people) & were created to be at no
earthly

earthly mans becke. Wherefore they
thinke you as farre vnable to command
the Angells, as ye are to prohibite the
Sea, that it do neither ebbe nor floorne,
or to staye the course of the Sunne, either
yet of the Moone. And so þþe poore soules
may lye long enough in their tormentes
before þþe Angells do go & deliuere them
out, because they know not þþe voyce of
your Bul wher he braith, neither yet in
what coast of þþe wold your Purgatory
lieth. They thinkel it were a most cha-
ritable deed of your holinesse (seeing the
place is knowne unto you & to no man
els) to go in your owen proper person, &
dispatch them all out of paines, with
your generall pardon, as Christ did the
soules in hell. But so somuch as they
see you so deere in the sale of your par-
dons (redeeming no soule wout mony) &
Christ so liberall in his redēption, they
haue cast you off, esteeming your par-
dons & alþþ great bost ye doe make of
your power in purgatory, not worth a
flye.

That is, because they be out of the
christen faith: but if they wer not swar-

Note.

A conference betweene

ued from the true beliefe of theyz
mether holy Church of Rome ; they
would esterne my power no lesse then
Christes , seeing that I am able to doe
whatsoeuer he himselfe can do. For all
power both in heauen and in earth is
givien vnto me .

secretary. Iohn g scotis
To : There seemeth to thent an execrable
pride in your holinesse to compare
& wey your humaine power in so equal
degree with the almighty power of
Christ: For when were ye euer able to
Walke on the sea without perishing
as Christ did: Dato give to Cardinal,
Bishop, priest, Monke, or fficer abut
you, power to heale all manner sick-
nesse, as he did giue vnto his Apostles
Either to comaund the sea to cease his
tepestious rage, as Christ did in sauing
of his disples from drowning: or yet to
fede. 5000. of your hoast, with ffe bar-
ly lounes & two smal fishes, as he did so
many y followed him in the wildernes
or desert place. None of all y olde
fathers, patriarchs, or prophets, did euer
move y people to haue y opinion of thē
that

that they could do, whatsoeuer god him selfe could do : for what strenght soeuer they had to ouercōe, it was of god & not of theselues. For Abraham did not ouer-
 cōe þ Angel by his own strength, but it was by þ strenght þ god did giue him: &
 therfore ye are no more able to do al þ Christ cā do, thē ye are to place þ moon
 wher þ sun hath his course. And wher as ye claim al power in heuē & earth to be yours, it semeth to thē but your own ostētatiō, wherin is fulfilled þ prophe-
 cie of Paul, wheras he saith, þ in þ lat-
 ter dayes ther shuld be such proud bo-
 sters & vngodly exalters of theselues .
 For Christ appering unto his disciples after his resurrectiō said unto thē : All power is giue unto me in heuē & earth:
 & the cause why it was so giuen unto him, he sheweth himself to be this, þ he might giue eternal life to as many as þ father had giue him: now seeing christ to haue proued al power to be giue unto him, & you say it is giue unto you, ye make either Christ or your selfe a liar:
 which gret vice (think they) ought rather to be imputed to you thē hi, out of whiche

A conference betwene
holye mouth, neither lye nor gayle did
ever proceed.

Pope.

As ther was no gayle found in Christ,
so is there no vntruth found in me: for
I being all in all, whatsoeuer I doe, is
said to be done, not of man, but of God
himselfe. And so being God, all truth
must needes be in me. But this cannot
sink (as thou seest) in þ harts of heretiks.

Secretary.

The cause (as I take it) why it can
neither enter nor sinke into the hearts
of those whom your holinesse counteth
as heretikes, seemeth to them very true
and good. For whereas Christ pronoun-
ceth of himselfe that he is the truth, &
the Prophet affirming all men to be
lyars, they do not see how there can no
vntruth be in you, seeing (by þ words of
þ prophet) ye are set in þ race of al other
men. For what more vntruth can ther
be, then to say, that whatsoeuer yz doe
is not done of man but of God himself,
when as he replieth against your tra-
ditions and ceremonies obserued in the
church & saith: how that ye do worship
him

the Pope and his Secretary.

77.

him in vain, teaching so; doctaines the commaundements of men. And howe can ye say it is done of God to prohibit the people from reading of holy Scripturē, when as he straightly commaundeth both kings & all other to read the law of the Lord, and to teach the same to their children and their posteritie. They seeing this, howe that yee doe teach and maintaine nothing else but vanities and lies, doe take you for such a subtle God , as Satan is called of holy Saint Paule, and not for the true and almighty God , of whome it is rightly sayd, to be all in all and aboue all, thinking it in you the greatest blasphemie and highest pride that can bee devised, to make your selfe equall with your Creator , and to cloake all your wickednesse under his mighty & most holy name.

ope. 11.3. 11312.

Doe those vile heretickes compare me and Satan(theyr God) together? They shew whose Disciples they are. For if I were not God, I coulde not dispense with all things as I doe and

L. b.

may,

A conference betweene
man, yea, even with all the precepts
of Christ. Item to a man of his
judgement god Secretary.

They doe compare your holynesse
with Satan the God of this worlde,
because ye doe seeme unto them to
haue the same or like properties,
that rightlye belong to his diuellishe
nature. For as Satan doth practise
to drawe the children of vnbeliefe to
the loue and delectable pleasures of
this sinfull worlde, that he mage
sit and reigne; as a GOD in their
heartes: so doth your holynesse sike
by all meanes to cause the pepole
to haue a loue to walke in the maze
of your darke inuentions, and su-
perstitious vanities, that Christ and
his worlde might be quite forgotten,
and you had in honour as GOD
himselfe.

There cannes be no greater ioye
vnto Satan, then to beholde your ho-
lynesse, howe ye disperce with your
selfe to bee God with God, and howe
ye doe adde and take from his most
holyness, althoough hee hath straigh-
ly

by prohibissted both . But what so ever
God doth commaunde to bee done by
vndone , you haue a pleasure to take
vpon you to break and alter the same.
For where he commandeth no i-
mage to bee made , you (notwithstan-
ding) dispense both with the making
and worshipping , allowing them also
(whome they present) as interces-
sours , equall with Christ in obsey-
ning remission for the peoples sinnes.
To the man that asked what god
thing he might doe to haue eternall
lyfe , Christ made aunswere and sayd :
Thou shalt doe no murther : Thou
shalt not committe adulterye , &c .
With the which and the like pre-
ceptes of Christ , your holynesse is not
ashamed , neyther yet astrayde to di-
spense , making it lawfull to kill and
murther , and giue lybertie to forni-
catours and filthy adulterers (for La-
dye moneyes sake) that they by the
vertue of your dispensations , maye
safelye sleepe in theyr fleshlye plea-
sures . Wherefore in this your di-
spensing with Christe his preceptes ,
to

27 A conference betweene

to the great delectation of Satan, and
mainteinance of his power , ye are
(thinke they) most worthely compared
to him , for that your doings and his
doe agree together so iunpe. in some
full edition Pope. and of such a
gall I am weary to heare any more of
thy talke, for I do perceiue their obli-
niate hearts will never relent . and

Secretary.

It can be no pleasure (I knowe) to
your holynesse to heare such friuolous
and spitefull words of your enimies,
who will never saye better of you
then I haue partly declared before your
presence.

Pope.

Then let them sinke in their sins,
and remaine in my curse, for it is but a
folly to offer anye goodnesse to such as
doe not deserue it.

Secretary.

If they thought (holy Father) there
could procede from you any goodnesse
at all, it were well bestowed vpon thē.
But now that it pleaseth your holines
to be no more troubled with the hea-

ring

ring of them, I doe most humbly beseech you (euen of your benigne nature) ye will impute no euill vnto me, in declaring so much of their wilfull stubbornesse before your holinesse, as I haue done.

Pope.

No, thou hast done like an honest man. And now thou hast leauue to de parte, for I will goe walke in my Garden, and solace me there for a while.

FINIS.

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mas East, dwelling be-
tweene Paules wharfe
& Baynards Castle.

1582.

85. *Agamemnon* *Antiphon* *Agapet*
and *Eleusinae* *Stomach* and *Heads* *in pain*
(*Antiphon* *Agamemnon* *Antiphon*) *now* *that*
you *are* *not* *able* *to* *live* *on* *the* *strength* *of* *your* *head* *or*
stomach *Nowhere* *nowhere* *in* *the* *world* *of* *yourself*
is *an* *united* *way* *scolded* *strength*
, *which* *comes*

1. **T**o the **King** of **England**
Born in **1603** died **1649** King
of **England** from **1649** to **1660**.
He was born at **Windsor** in **1603**. His
name was **Charles** and he was the son of
James VI and **Elizabeth** Queen of
England and **Scotland**. He was
crowned King of **England** in **1649**.
He was King of **England** for only
one year because he was
defeated by the **Cavaliers** in
the **English Civil War**.

卷之三

